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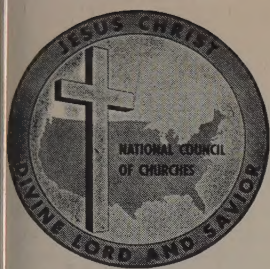
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VOLUME 33, No. 11

JULY-AUGUST 1957

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is an official publication of the Division of Christian Education, National Council of Churches.

SUBSCRIPTION RATES

Five years, \$16.00 Three years, \$10.00
 Two years, \$7.00 One year, \$4.00
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For \$15.00 a year, Literature Associates receive the *International Journal*, the Council's *Yearbook*, and a copy of each publication printed by the Commission on General Christian Education during the year.

Editorial and advertising offices, 257 Fourth Ave., New York 10, N.Y. Circulation, Box 238, New York 10, N.Y.

Articles and other materials herein express the views of the writers. They do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues of the *International Journal of Religious Education* are given in the *Educational Index* of your public library.

PUBLISHED MONTHLY AT MOUNT MORRIS, ILLINOIS, EXCEPT DURING JULY AND AUGUST WHEN PUBLISHED BI-MONTHLY. Second class mail privileges authorized at Mount Morris, Illinois. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1952, embodied in paragraph 4, Section 538, P. L. & R., authorized January 1, 1943. Copyright 1957, Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Cover Page

Scene from "The Split-Level Family" (See article, p. 10)

Editorials News and Comments

- 2 Large families as the children see them
- 2 Christian education is stewardship education

Special Materials on Stewardship Education

- 4 Stewardship in a child's life, *Edith J. Agnew*
- 5 How children become stewards, *Emma Jane White*
- 7 New publications on stewardship
- 8 The stewardship power of youth, *Donald O. Newby*
- 10 A new movie on stewardship, *T. K. Thompson*

Articles of General Interest

- 3 Back to God again, *Lowell Brestel Hazzard*
- 11 When parents aren't interested, *James S. Clarke and Sara Klein Clarke*
- 13 Longer sessions—more learning, *Alva I. Cox*
- 15 The church and "exceptional" children, *John D. Rozeboom*
- 17 "Look up and live"—a TV program, *Alva I. Cox, Jr.*
- 19 Playreading has many uses, *James H. Warren*

Other Features

- 21 Plays on peace and plays on race (annotated bibliography)
- 22 A-Vs in Christian education
- 34 Books off the press
- 37 Index, Volume 33, September 1956—July-August 1956

WORSHIP RESOURCES FOR SEPTEMBER

- 23 PRIMARY DEPARTMENT, *Ruth R. Diamond* (THEME: *We would be like Jesus*)
- 25 JUNIOR DEPARTMENT, *B. Margaret Voss* (THEME: *Something is happening*)
- 27 JUNIOR HIGH DEPARTMENT, *Robert A. Knowles* (THEME: *Growing with God*)
- 30 SENIOR HIGH AND YOUNG PEOPLE'S DEPARTMENTS, *Ian J. McCrae* (THEME: *Basis for beginning*)

- 24 "Follow me"
- 25, 26, 27 The Junior meditates
- 28 We work with God
- 28 Increasing in wisdom
- 28 God's holy temple
- 29 God plays no favorites
- 29 In favor with what man?
- 30 The shadow of the cross
- 31 Statement of purpose

Poems, Litanies, Etc.

- 23 If I would be like Jesus
- 24 Litany: Help us, O God
- 25 Jesus' Way
- 26 "God be in my head"
- 26 "I would be prayerful"
- 27 "Beautiful is the large church"
- 27 "When the seasons change"
- 31 Litany of dedication (1)
- 32 Litany of dedication (2)

Stories and Talks

- 23 Growing
- 24 Jesus helps a blind man

Unless otherwise indicated, Scripture is from the Revised Standard Version.

■ "PLANNED PARENTHOOD" is a term used primarily with reference to planning small families, but large families, too, are most successful when they have been planned. This is the conclusion reached in *The Large Family System*, by James H. S. Bossard and Eleanor Stoker Boll. The book is the report of a study of one hundred large families as seen through the eyes of persons who were children in those families. The authors are both eminent professors and research persons at the University of Pennsylvania and the book (\$6.) was published by University of Pennsylvania Press.

The study was analytical rather than statistical, though the report does give some statistical tables. In addition to the one hundred large families studied, persons from fifty other large families were consulted. The families represent something of a cross section of education, religion, cultural background, vocations, and geographical locations. Each family included six or more children. Some of the findings of the study are important for *Journal* readers, and students of the family will find the book worth a detailed reading.

Only twenty-five of the hundred fathers and eighteen of the mothers definitely wanted large families in advance of having them. The indications are that wanting a large family contributed to happiness and success when the large family came into being. The results of the study emphasize the importance of planning, whether it be for a small or a large family.

Family rituals seem to have made a significant contribution to good relationships within families. Some of the most happy memories center around the celebration of birthdays, anniversaries, religious observances, and other occasions when the family was drawn together in ritual or festivity.

Happiness in a large family is an achievement, not an accident, and it comes when both parents work constantly at making the family group a happy one. Parenthood is an art which must be learned. The school of parenthood in a large family is always in session, but the lessons come only to parents willing to pay the price of constant effort, open-mindedness, and objectivity. Personality traits are not enough. Meeting the problems of parenthood is not merely a matter of attitude but also of accumulating a "know-how."

Large families seem to operate to socialize their children. Whereas a family of five provides ten possible

Large families as the children see them

individual-to-individual relationships and 90 possible combinations of relationships, a family of ten provides forty-five individual-to-individual relationships and 28,501 possible combinations. On the other hand, this value of a large family can be counteracted by a tendency toward clannishness, with the children finding so much satisfaction within the family that they do not extend their interests sufficiently to the outside.

Though there are exceptions, the large families studied indicated a definite tendency toward contributing to the emotional security of their members. Something in the atmosphere of the family seemed to promote emotional security even when there were economic and other difficulties. This security seemed to have come largely from the relationships among the children and the children's understandings of each other's problems.

There is definite indication that offspring of these large families were good marital risks, but they did not perpetuate the large-family (six or more children) pattern.

Children of large families tend to take over a large share of the leadership and the discipline within the group of children. Even in the most successful families, with parents alert to their own responsibilities, there was a very healthy and productive participation in family responsibility by all the members. There were strong indications of what many educators and research in group relations have pointed out, that children can often teach each other more effectively than adults can teach them. In some of the families the parents exploited their children at this point, to indulge in their own indolence or pleasure, and responsibility became a burden to the children.

The book is concluded with a very interesting paragraph in which it is stated that some couples should limit family size and others increase it, in both cases in the interest of better family life. The data from the study seem to say that there are real advantages in having several children, in contrast with the one- and two-child family pattern. "Mathematically, this may mean . . . not the small family system with its one or two children nor the large one which this study has considered, but a medium-sized one, with from four to five children."

This book could well go onto the reading list of young couples seriously interested in planning their families.

Christian education is stewardship education

■ THE EMPHASIS for Religious Education Week this year (September 29 to October 6) is on Christian stewardship. As an aid to making this emphasis as helpful as possible throughout the year as well as during that week, the *Journal* is carrying in this issue four articles in this field. The facts given in Mr. Newby's article about the large amount of money controlled by young people sharpen the importance of stewardship education for

children and young people, as well as for adults. Too often it is assumed that persons have to be nickel and dime givers until they become adults. Actually, in some local churches the giving—and the devotion and evangelistic effort, too—of children and young people is as generous or more generous than that of adults. Christian education at its best is Christian stewardship education lifting up the whole relationship of man to God.

LINDA was a college freshman. Her question was manifestly sincere and showed a genuine concern. "How can I keep the sense of God's presence in my life?" she asked. "I feel close to him when I go to the chapel for morning and evening devotions. But during the day, my studies and the other things I have to do drive him out of my mind."

My mind did a flip-flop. What have we taught Linda and her truly religious classmates, I asked myself, about the Christian experience of God?

I asked some of Linda's peers where and when they felt they had experienced God's presence most truly. "In the quiet and peace of nature here at camp," said Anne. "In my scientific studies as I have observed the order of nature," said Bill. "At the U.N. seminar," said Clarence.

All true, I told myself. All wonderful. And yet . . . something was lacking.

Then I spoke. What I said was something like this:

"You have all experienced God, really and deeply. Yet, as I look at it, something is missing. Your experiences of God have been *objective*. You have looked and seen him here and there. But because your experiences have been objective, they have also been *spasmodic*. You have seen him when you were looking for him. When you were not looking, he has seemed not to be there. You have known him in certain feeling experiences, and then when you were not feeling so vividly, he has seemed to go away. Let me present to you another philosophy of the way in which God comes to us.

"I believe that we experience God, not only objectively, in the things we observe, and spasmodically in the ways we feel. I believe that we meet God most directly in the process of living.

"You have heard me tell of the time when I was challenged by the story of *In His Steps*, or 'What would Jesus do?'—the story of the group of people who determined they would always ask themselves 'What would Jesus do?' I said to myself, 'I could ask that.'

"That boyhood decision has made it necessary to me to decide continually 'What would Jesus do?' Every time I make such a decision, I know that God is there.

"You have heard me testify to my belief in God's continuous guidance, and you know that I believe that God leads, not so much by visions and voices, as by the doors that open and the doors that close. This means that

Back to God again

by Lowell Brestel HAZZARD

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in everything that happens, I am looking for the indications of God's leadership.

"You know what I believe about prayer—that it is bringing to God all our concerns. I believe that when we do this, we open up the channels for God to work in our lives and in the lives of others. So, in things that happen after prayer, I find God at work.

"This philosophy sees God, not as a Process to be observed, not as a Being to be met in occasional moments of ecstasy, but as a Person to whom one gives oneself, from whom one seeks guidance and help, and whose action one experiences constantly. He is a Thou, not simply a He. He is found, not primarily alongside life, but in the acts that make up living. He is apprehended, not simply with the reason or the emotions but with the dedicated will. He is present not so much at the end of an argument, or at the heart of an emotional experience, as in the midst of life's storm and stress."

I guess I got carried away. They looked at me with wonderment. I think maybe some of them thought I was a little "touched."

But, honestly, isn't it true? We speak of meeting God in the experiences of beauty, of wonder, and of love. This is where the little child meets him. But do we perhaps go on too long, permitting our growing Christians to continue to be children?

Older children, and youth, and adults must have another type of experience of God. Just seeing him in nature's beauty or order, or in the love that surrounds them, is not enough. They must be confronted by him. They must be challenged by him. They must give their lives to him. And they must be encouraged to the type of faith that actually expects God to speak back, directly and personally to them. They must be led to look for his guidance in the things that happen. They must be encouraged to see his act in unexpected as well as in expected things. They must be helped to know Him as a person who responds to our seeking as well

as a Process to which we respond.

It is here that the Bible makes its great contribution to the Christian teacher. For the God of the Bible is not argued about. He is met. He is seen, not only in his creation, but in history. And in history, he is found not only in the regular and universal process, but in the special process. He brought "the Philistines from Caphtor and the Syrians from Kir" (Amos 9:7). But in a very special way and for a very special purpose, he brought Israel from the land of Egypt. He is met, not only in every man, though he is there, but very especially in Jesus Christ.

In the Bible, people meet God face to face, in personal conversation: Abraham at his tent-door, Moses on the mountain, Jesus in Gethsemane. But more than this, Moses has a daily pillar of fire and cloud, which does not simply make him adore and wonder, but tells him where to go. And Jesus testifies that he does nothing without his Father (John 5:19).

Increasingly, therefore, with our children and youth, as the Bible becomes the center of our teaching, its faith ought to become their faith. Then we shall not have them thinking they must go apart from life to meet God, or looking for him only in the experiences of unusual feeling-tone.

Yes, Linda, we need never be without the sense of God's presence, if we truly believe in his guidance in our lives.

Prayer:

Our Father, today we ask thee very personally to forgive us if we have not led our pupils into the kind of genuine commitment to thee which leads them to know thee as personal friend and guide.

Thy presence in Nature is not enough. To find thee at the end of a syllogism is not enough. It is thee for whom our souls cry out and for whom our pupils are hungry.

We do not ask for visions and voices, but just for eyes open to thy presence in our daily walk. Amen.

Stewardship in a child's life

by Edith J. AGNEW

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Presbyterian Church in the U.S.A.,
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LIT IS DIFFICULT to answer the question, "What do you mean by stewardship for children?" Any attempt is bound to raise more problems than it solves. But perhaps raising the problems is worth-while, if it will cause us to do some creative thinking on the matter.

Those of us who talk most about stewardship do not even agree on a definition for it. The denomination to which I belong has for working purposes adopted this one:

"Stewardship is the practice of proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used in his service, for the benefit of all mankind, in grateful acknowledgment of Christ's redeeming love."

Let us begin with this definition—though I am going to depart from it later on—and see how we may go about preparing children for such practice, both at home and in church schools.

When we speak of training children in proportionate giving of time, abilities and material possessions, we are up against difficulty at once.

Take the matter of time. Children haven't a clear sense of time, and they haven't much control over the spending of their own. Fathers and mothers try to teach habits of orderly living and maintain a fairly organized routine. This is good. The church, if it means anything at all to the parents, claims part of this routine. If the regular attention to the church and its various interests comes to seem of vital importance to the children, they will include it in the routine of their grown-up lives. If it doesn't, they may eventually rebel against it.

Much depends upon whether or not they see adults using portions of their time in the work of the church, not

grudgingly or of necessity, but graciously; and whether or not they see those same adults giving time also in service to and with their neighbors. Children are quick to sense whether such service is genuine or is simply a matter for self congratulation.

Teaching the value of time itself and helping children see that it is a gift from God is a move in the right direction.

The giving of abilities requires that boys and girls be guided to develop their talents to the full, looking on them, too, as gifts from God, and finding opportunities of using them for others besides themselves.

As for money, children must have some knowledge of the value of it and experience in the use of it before they can give it intelligently. When they do give it ("share," we generally say) they have to give what has already been given to them. (So do we all, but most of us adults go through the motions of earning it.) They have little sense of proportionate giving, for they are still learning arithmetic, but at home they can very soon discern whether family giving has priority or whether it comes last in the family calculations. What one can afford and what one cannot afford are familiar terms to our children, and measure what a person or a family really thinks is most important.

When family envelopes are filled for the church offering, each child may have a share in the proceedings, and be given his own bit to contribute regularly. As his allowance increases, the proportionate amount given to the church also increases. The habit often carries over into later life.

In the church school we can help the child learn, little by little, the

uses to which his offerings are put. A poster in the primary room, for instance, shows what money gifts will buy—equipment and supplies for his own church school and for mission schools and churches in other places. We can be specific about certain people and places, for our benevolence budget covers them, even though a particular offering may not actually be sent to Pakistan on the Sunday we speak of Pakistan. At the same time, we can try to make it clear that people in other places are also giving, as we are, to make known the story of Jesus everywhere.

As children's concept of the world widens they grasp some idea of the phrase, "for the benefit of all mankind," though we do not use those words with them. Their sympathies are quickly touched, and they will respond eagerly (perhaps because it is so much fun) to all kinds of so-called service projects, when these are well presented. The question is whether these appeals help or hinder in the long run the idea of steady, dependable, week-by-week giving. The work of great denominations is scattered and complicated. It is not always dramatic. It cannot depend for support on a bombardment of special appeals. But it is noteworthy that those who usually respond most generously to special appeals are those who are already regular, dependable givers. It is therefore not only permissible but advisable that some interesting "giving projects" should be presented to children as well as to adults.

Now let us look at the last phrase of our definition: "in grateful acknowledgment of Christ's redeeming love." Here is the part that rescues the whole from flatness. All of us, including the budget makers and budget raisers, can see that. We don't in true Christian stewardship, give proportionately because we are taxed for that would be authoritarianism and we believe in free will; nor because we feel obliged to, even by the dictates of Scripture, for that would be legalism, and legalism is an unsavory word in current religious thought. We give *in glad response to Christ's redeeming love*. But when we actually do this, we are defining stewardship, I think, in an entirely different manner from the statement with which we started. Now we are talking about, not a single "practice," but a whole life.

Let us look at the word stewardship for a moment. A steward is one who is set in charge of another's affairs, another's work. The suffix "-ship" means condition, office, art. Stewardship, then, should mean the

condition, the office, the art of being a steward. The Greek word for steward is *oikonomos*. *Oikos* is house; *nomos* is a derivative of *nemein*, to manage. *Oikonomia* is the management of a household. From the Greek translation it would seem that Jesus intended the steward to represent one who is entrusted with much more than time, abilities and material possessions. The steward is entrusted with the kingdom. He is in charge of the word of life; he has a mission; he is responsible to God for taking his part in the plan of redemption in Christ.

If this is the true meaning of stewardship—and I am inclined to believe it is, though I have by no means stated it fully—then being a steward is a far livelier matter than we usually make it. A true Christian steward, for instance, cannot merely say to himself, "Look, I have a talent for music, so I'll sing in the choir. That will fulfill my quota of time to the church. I earn four thousand a year, so I'll give around four hundred. If I give any more I'll make sure to get credit for it on my tax

returns. Then my duty's done. Everything else I am and have is mine, in the clear." No, he has to say, "I am not my own at all. I am bought with a price. All I am and have is Christ's to do with as he will. My body with all its impulses, my intelligence, my time, my money, my property, my business, my politics, my parenthood—they are all God's. He has set his claim upon me, and I am responsible for furthering his purposes."

To bring a person to the point of thus offering his life as a steward, and to assist him in carrying out a steward's responsibilities are important purposes of all Christian education. Any set of practices in stewardship must be based on a sound Christian faith.

But the truth is that there is a point beyond which we cannot train children for stewardship. If they are to be true stewards of the gospel, the Holy Spirit has a part in the matter. There will come a time when, no longer children, they will make the decision, each for himself, either to accept or reject the responsibility of stewardship.

The recent book by T. A. Kantonen, *A Theology for Christian Stewardship*, is well worth study. I should like to quote in closing a few sentences from the foreword of this stimulating work:

"Everyone who has had a part in seeking to acquaint Christians in other lands with American church life has had to face the question: What is this thing that you call stewardship? If it represents only cleverness which practical-minded Americans have devised for raising money, interest in it soon subsides. But if it can be shown to be vital Christian faith in action, revealing its power to transform all areas of life, then it raises the hope that here may be the beginning of a new awakening and renewal, a new coming of the Spirit."¹

If we can become involved in such an awakening and renewal, our children may become better stewards than we have been. Let us hope so.

¹ *A Theology for Christian Stewardship*, by T. A. Kantonen. Philadelphia, Muhlenberg Press, 1956. \$2.00. Page vii. See review in this issue.

How children become stewards



by Emma Jane WHITE

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of Children, Nashville, Tennessee.

THE EARTH is the Lord's and the fullness thereof, the world and those who dwell therein." (Psalm 24:1) This is the basic idea of Christian stewardship. The earth is the Lord's. We belong to God and need to relate our lives to his purposes; we need to become his stewards.

What does this mean to children? How can they come to understand this concept of stewardship?

A poster shows what money gifts will buy for the church and for those it helps.

Clark and Clark

When a child
realizes
that his
parents enjoy
sharing
their money
with the
church
he learns
that money
is to be
used for
others as
well as for
himself.



Clark and Clark

Let us remember that boys and girls reflect the attitudes, feelings, and ideas of the adults about them. They learn by being associated with grown-ups as well as being taught by them. During their early years, children "absorb" a way of thinking and living from their parents. Later on, from relatives, church school teachers, public school teachers, and other adults, they learn still more about this world and its peoples. The meaning of stewardship is learned in the same way as other facts and ideas. Let us think of some aspects of Christian stewardship which a child can come to understand and practice.

An important part of Christian stewardship is the belief that this is God's world. God has created and continues to create a world full of beauty and loveliness. The first yellow crocus in the spring, the warm sun of summer, the brilliant colors of fall, the delicate patterns of snowflakes in winter are all a part of God's plan. The song of a cardinal, the roar of a waterfall, the splash of an ocean wave, and the whistle of the wind all tell us of God's majesty and power.

Children are quick to respond to the world about them. They enjoy exploring a garden, a yard, a farm, or a campsite. "This Is My Father's World" is a favorite hymn of junior boys and girls. After several days in a church day camp, one junior boy wrote:

The birds are singing in the tree.
The violins you cannot see.
It is the wind among the branches.
Fallen trees are golden benches.

In the rustling of the grass
You hear the dancers pass.
This is God's symphony.
And He made it just for me.

Before long, however, children come to realize that nature is not always kind—that floods, tornados and earthquakes can be destructive to people and to their possessions. They see that, "He made it just for me" is not an adequate statement of fact. Their idea of God must be broadened to the concept of a creator and ruler of a great universe governed by laws which sometimes may come into conflict with individual persons and their plans. What may seem to be capricious forces of nature are known to be the results of dependable laws which men are continuing to discover. There need be no conflict between science and religion for children. Science is man's way of learning about the marvels of God's laws in his universe.

The opportunity for teaching an awareness of God in his world may come at any time, and both parents and teachers should be prepared to take advantage of it. To say to a young child who is enjoying a garden, "I am glad God plans for such bright flowers to grow," helps him to feel the presence of God. To say to an older child during a thunderstorm, "Think of the vastness of the space around our world; this storm must be needed to make the currents of air go in their appointed ways," helps him to sense the immensity of God's power and greatness.

The dependable God of nature always can be depended upon, too, for personal help and guidance. It is

easy for children to say, "Thank you, God." Under adult guidance it should become just as easy for them to feel God's presence in their daily activities. A junior can sincerely pray, "Dear God, please help me to remember not to fight with Jerry when he wants to ride my bicycle."

God is at work in the lives of people as well as in his natural world. A belief in God as a loving Father comes more quickly and easily to those children who have fathers who are loving and understanding. If this is not possible, the church should help them know persons who reflect a bit of God's love, patience, and forgiveness and who try to live according to his purposes for them.

This leads us into the second phase of stewardship. *Christian stewardship includes an appreciation for other persons.* People are different. They live in various countries. Some have fair skin, some dark. Their languages differ. They have many varied skills.

People are interesting. Each person should be judged on his own merit. It is easy to group people and label them; it is harder to see worth in each individual as Jesus did. One child caught a glimmer of truth when she discovered a name did not mean everything. In a vacation church school group, there was a boy who was called "Duffer." A girl in that class commented to her teacher, "Duffer is a funny name. But Duffer is a nice boy."

Along with learning to appreciate other people comes the desire to share with them some of our treasures, including the "stories of Jesus" and other aspects of the Christian Gospel

which are meaningful to a child. The missionary education aspects of the curriculum offer good resources for the motivation of such an attitude.

A sense of responsibility is at the heart of the meaning of stewardship. This feeling of responsibility has to develop. At first a baby is completely dependent upon his parents to do everything for him. Slowly, he learns to feed himself, dress himself, pick up his toys. Later, as he gets to be of school age, he can do many things for himself and for others. He is becoming a responsible person.

A child must learn to be responsible for his own behavior. He must learn to be responsible for the care of his possessions, his playthings, his school books and papers, his money. He must learn to share the responsibility of jobs at home. It is easier, and less nerve-racking, for a parent or teacher to do things for a child, even one who is eight or ten years old, rather than suggest, encourage, and wait for the child to do something for himself. Yet, this important sense of responsibility can develop only as a child has chances to be responsible.

There is real pleasure in being thoughtful of others, in planning "surprises" for family and friends, in remembering to show appreciation, in helping with routine work at home or elsewhere. Adults should not cheat children out of these joys.

When a child knows that this is God's world, when he has an appreciation for persons, when he has a growing sense of responsibility, then he has a genuine desire to do his part. *Christian stewardship ultimately results in doing one's share toward making this a better world.*

How can a child help? Each time he cares for a growing plant he is working with God in the creation of beauty. When he learns about conservation of forest, field, or stream, and does some small thing, such as cleaning a spring or helping to stop soil erosion, he is learning about the conservation of God's natural world. When he remembers to keep the yard, the wayside, the picnic area clean, he is being a good caretaker of a small part of God's world. When a boy or girl helps to make another person happy, he is spreading "good will."

Junior boys and girls are beginning to think about what they want to be when they grow up, even though final decisions about vocations come much later. People vary in their talents and abilities, but the world is a better place in which to live because of this variety. Think of the contributions made to human welfare by scientists, artists, laborers, doctors,

musicians, teachers, transportation workers—the list is almost endless. Children should be helped to understand that daily work may be an expression of stewardship, if it is used as a way of helping people and furthering God's purposes.

Money plays an important role in our daily lives. It is one of our most useful possessions. The necessities of life take a good portion of our income, but how we use the rest of our money is one indication of our stature as Christian stewards.

When a child realizes that his parents enjoy sharing what money they have with the church, with organizations that do constructive work in the community, with persons nearby or in foreign lands who may need help, he learns that money is to be used for others as well as for himself. Giving should not take place because of a feeling of duty, but because there is pleasure in giving. Such pleasure often arises from special

service projects in both the home and the church school. Giving to special causes shows children how contributions can make a difference in the lives of others.

Children early have the opportunity to know the value and the use of money. Many boys and girls, by the time they are of school age, receive an allowance regularly. Parents and teachers can guide children into a desire to be worthy stewards of their money by helping them realize our dependence upon God, by making concrete the needs which the money will help meet, and by setting examples of cheerful giving.

For children to become stewards means more than for them to give a mechanical accounting of certain portions of their time, talents, and money. We can teach stewardship to children by giving them experiences in living in an outgoing, helpful manner, using their abilities and possessions responsibly as children of God.

New Publications on Stewardship

A Theology for Christian Stewardship

By T. A. Kantonen. Philadelphia, Muhlenberg Press, 1956. 126 pp. Cloth, \$2.00; paper, \$1.25.

This is the most helpful book yet found by the reviewer in the area of Christian stewardship. It is readable, logical, and is pertinent to our life today. The book was developed from lectures originally delivered to the meeting of the Joint Department of Stewardship and Benevolence of the National Council of Churches at Wittenberg College in December, 1954.

For Dr. Kantonen "the life of stewardship is nothing less than 'total devotion' to the Christ who is known as a 'real, living personal presence in the heart of believers,' a genuine loyalty that is expressed not in mere opinion or sentiment but in character and conduct."

A concept of stewardship that is integral to the Gospel is stated here in a serious but understanding manner. This volume can be of great value to laymen, members of stewardship boards, and committees of the church. It will serve as a motivating factor because of the sound theological basis which is continually evident throughout the presentation.

Dr. Kantonen helpfully distinguishes between Old and New Testament concepts. He says, "Too often the stewardship appeal rests on impersonal laws and principles and its target is the enlightened self-interest of unregenerate

human nature. Less evident is the joyful gratitude of the Christian man to whom stewardship is the expression of his personal fellowship with his Lord."

Without question this volume is to be highly recommended to all who have a concern in this area of Christian life.

DON NEWBY

Christian Education Week Materials

CHRISTIAN EDUCATION WEEK is widely observed by Protestant churches from the last Sunday in September through the first Sunday in October. The dates for 1957 are September 29-October 6. The theme is, "Learn to Give—Give to Learn." The new motion picture on stewardship is described on page 10 of this issue. The three new publications,¹ for councils of churches, local churches, parents and teachers, are the following:

- (1) A 32-page handbook entitled, *Learn to Give—Give to Learn*. (25c)
- (2) A 4-page leaflet, *The Family Teaches Stewardship*. (\$2.50 per 100)
- (3) A 4-page leaflet, *The Church Teaches Stewardship*. (\$2.50 per 100)

¹The handbook and leaflets were described in the June *International Journal*, page 19. They may be ordered from denominational or council sources or from the Office of Publication and Distribution, National Council of Churches, 120 East 23rd St., New York 10, N. Y.

The stewardship power of youth

by Donald O. NEWBY

Associate Director, Department of Youth Work
and of the United Christian Youth Movement,
National Council of Churches.

TWENTY-FIVE THOUSAND dollars will be given this year by young people in the United States for cooperative youth work around the world. The youth of one small denomination will give \$100,000 to missions and benevolences alone. In one of the larger denominations a similar youth fund will total more than \$500,000. Presumably these young people will also contribute substantially to current budget, building funds and charitable agencies.

Lest this may appear that the "kingdom" is indeed at hand, consider the following statement drawn up by young people representing our several denominations in session at the 1956 General Council meeting of the United Christian Youth Movement:

"As true Christian stewards, the young people of our youth fellowships should manage time, talents, and material possessions in accordance with the realization that these are trusts from God. Yet, from most appearances, we are forced to say that *this is not usually the case*. The concept of stewardship in the minds of most young people rarely goes beyond the idea that *stewardship has something to do with money*. Even in the area of money or material possessions, it does not seem that most Christian youth have an understanding of what stewardship means. This is shown by the following: first, most young people give very little money to the church and second, in many areas, youth work is financed by money-

making schemes (bake sales, bean suppers, etc.) and special offerings. These means fall far short of Christian stewardship and actually work against any program of systematic and proportioned giving."

Young people have money of their own

"But we really don't have much money—just a little allowance and pin money that we earn some way!" is a frequent reaction of youth to this accusation.

Evidence from several studies contradicts this protest and indicates that young people today are wealthier than any previous generation. Indeed, they have more ready cash than many of their parents, because very little of their income is tied up in rent, electric bills, and food. These studies also indicate some of the motivations of youth and the influences that determine how they spend their time and money.

In a November, 1956 release of findings, the Gilbert Youth Research Company indicates that currently the 16,000,000 teenagers between the ages of 13-19 have a total annual income in allowances and direct earnings of nine billion dollars—or roughly \$531 each. The company's projection for 1965 anticipates 24,000,000 teenagers with an annual buying power of \$14,000,000,000. This money is spent by the youth themselves on a vast variety of consumer products of their choosing and primarily for their own use.

In another survey of 5,065 repre-

sentative teenagers, the same research group indicated that available funds for teenage boys jumped from \$2.41 per week in 1944 to \$8.96 per week in 1956. This increase is the result of larger allowances from parents, and more teenagers employed at better salaries. Still another survey indicates total weekly spending by all teenagers is \$85,000,000 and total weekly savings are \$52,000,000. It does not indicate how permanent these savings accounts are.

It is estimated that 800,000 teenagers have steady year-round employment. Most of these have completed their formal education but many have after-school jobs on a full working day, year-round basis. Another 4,000,000 teenagers find employment during the vacation season on a full workday basis, and 4,500,000 earn money at part-time or odd jobs throughout the year. In all, approximately 9,500,000 have some kind of earned income. In 1944, 17 per cent of boys eligible to work after school had jobs; by 1956 the percentage had more than doubled.

A recent study of adolescent girls' 11-18 indicates that four out of five girls in this age bracket are doing some kind of work for which they receive pay year-around. A similar study of boys' 14-16 indicates that only one-half of them are so employed but that three-fourths of them have employment during summer vacation.

How do they spend their money?

Young people do have money. They do use their time and talents to earn much of it. Then we should ask, how and why do they spend this time and money? What factors guide them in their spending? What can we in the church do to help them?

The Gilbert survey found that among teenagers 17-19 years of age, 25 per cent have ownership of an automobile as their sole objective. Four times as many boys owned cars in 1956 as did in 1944. More than 9,000,000 teenagers buy phonograph records for themselves, over 8,500,000 buy their own fountain pens, and more than 5,000,000 buy their own jewelry. Sporting equipment expenditures by teenagers have increased 275 per cent since 1944.

The Study of Adolescent Girls included a question about how the girls spent their money. Expenditures for clothing were indicated by 50 per cent, entertainment by 34 per cent,

¹A Study of Adolescent Girls, by Survey Research Institute, University of Michigan, sponsored by the Girl Scouts of America.

²A Study of Adolescent Boys, as for note 1, sponsored by the Boy Scouts of America.

school expenses (lunches, books, etc.) by 20 per cent, and savings by 16 per cent. Only four per cent indicated contributions to church and charities. It is helpful to note that among those 11-13 years of age, five per cent indicated such contributions. The proportion dropped to two per cent among those 14-16 years of age and increased to three per cent among those 17-18.

For guidance on how to spend their money, 54 per cent of teenagers ranked newspaper advertisements as most influential; 80 per cent indicated that they had read a newspaper on the day prior to the survey. The section of the paper read most often was the advertisements.

The importance of this youth market in the eyes of business men is attested by the thriving business of several youth marketing research organizations. The Gilbert Youth Research organization alone employs 5,000 young people 16-25 years of age as interviewers and its findings influence the spending of \$50,000,000 of advertising budget money annually.

Church stewardship teaching is inadequate

How does the church speak to these "new rich"? What kind of guidance is being given to help young people to understand the significance of Christian stewardship of time, talents, and possessions? Some answers to these questions may be found in a study, *Youth Look at the Church*.³ Three-fourths of the young people felt that the church was very effective in providing opportunity to contribute financially to the work of the world church. Less than one-half felt that the church was very effective in educating for regular contribution of a definite proportion of income or "helps develop Christian attitudes regarding earning and spending money." Only thirty-three per cent indicated that the church really provides opportunities to develop and share talents.

In general, the study reveals that our efforts have been weak in the provision of opportunities for young people to put their faith into action and to give of their time in significant service. Also ranking low is provision for youth to share in general church program planning.

If young people are to be good Christian stewards they must feel that they are truly members of the church rather than second rate, junior grade affiliates. While they readily recognize their limitations and lack



Many young people feel that the church has not given them adequate stewardship education or provided them opportunities for significant service to the church.

The Split-Level Family

of experience and knowledge, their greatest desire is to have a significant role in the life of the church. Adults need to recognize the many contributions which young people can make to church planning. More than once, a renewed vitality of a church and its youth program have resulted from responsible, enthusiastic participation of young people on the boards and committees which plan the total church program.

Such participation is especially important in the area of evangelism and stewardship. Here youth can share effectively in the planning and canvassing, and certainly should be challenged to make personal commitments of time, talent, and money. In many of our churches such participation would require a re-evaluation and adjustment of attitudes of adults and youth toward each other. Such an effort would be very worth-while.

It seems evident then that we are providing ample opportunities for young people to contribute through offerings—indeed there are so many offerings in meetings of youth that some groups have tried to unify their giving with the slogan "all our begs in one ask-it." However, we are doing a very inadequate job of helping them to understand stewardship in the distinctly Christian sense, which means total commitment of one's life.

Several facts become evident:

1. Young people do have money and other possessions.
2. Young people have leisure time and many talents.

3. The church has not provided adequate understanding of the significance of the many gifts we have—most important, the gift of life itself.

4. The church has not provided opportunity for significant service by young people.

5. The church has not provided opportunity for youth to share in its general program planning.

6. The church has not done an adequate job of providing opportunity for development and sharing of talents.

7. There are many pressures outside the church being exerted on young people in terms of their use of time, talents, and possessions.

Perhaps the most helpful suggestions are those made by the Witness Commission at the General Council meeting of the UCYM.

First, they suggest an annual study of the true meaning of Christian stewardship by the youth of each church, which would include an effort on the part of each young person to decide what he will give to the church in terms of time, talent, and money. This could be an integral part of the every member canvass of the local church. This year it might well be a part of the Christian Education Week observance.

Secondly, the church should provide opportunity for the youth so to share in the total program planning that their time and talents may be developed and shared, and that they may participate in decisions on how their time and money shall be used.

³*Youth Look at the Church*, by the Bureau of Research and Survey of the National Council of Churches.

A new movie on stewardship

by T. K. THOMPSON

Executive Director,
Joint Department of Stewardship and Benevolence,
National Council of Churches.



CHRISTIAN Education Week 1957 is on the theme, "Learn to Give—Give to Learn." Four excellent tools have been prepared to implement this theme. The four new publications are listed on page 7. A new 19 minute motion picture, *The Split-Level Family* (scenes from which are shown in the left column) has been produced by the Broadcasting and Film Commission of the National Council of Churches for the stewardship departments of the Protestant communions of the United States and Canada. Family Films made the motion picture.

The purpose of *The Split-Level Family* is to set forth dramatically the conflict between Christian stewardship ideals and secular standards in everyday family living. The film raises such questions as:

What represents a proportionate weekly gift for adult members? For a fifteen-year-old?

Is a man justified in working for a firm he does not respect in order to increase his family's standard of living?

Some indication of how these problems are raised in the film may be seen in this brief synopsis:

Mr. and Mrs. Wesley Riggs, their attractive fifteen-year-old daughter Holly, and their son Chip, eleven, are considering buying a split-level house. After studying the family budget, Mr. Riggs finds that he cannot buy the house on his present income and is thinking of taking a job as salesman with a firm carrying an inferior line of goods.

Holly also has financial difficulties. She decides to earn some money by baby-sitting and gets a job.

In Holly's church school class on Sunday the young people tell about their interviews with various members of the church in connection with a study of Christian stewardship. Holly reports on a conversation with a Mr. Sims. The class teacher sums up the discussion by saying, "The way we use our money is terribly impor-

tant. That goes for young people, too. Giving to the church is one of the ways we have of saying thank you to God for all Christ means to us." Holly is deeply moved.

That afternoon the parents discover that Holly is increasing her pledge to the church to one dollar a week. Wesley Riggs is flabbergasted since this is actually a bit more than he himself gives.

That same afternoon Mr. Sims calls to ask Wesley to use his talents as a salesman in the church's Every Member Canvass, but Wesley refuses, saying he doesn't have time. Mr. Sims is led to tell of a dramatic experience in his earlier life, which made him decide that his own life must henceforth be lived for Christ.

During the ensuing week Mr. Riggs' conscience bothers him because he turned down Mr. Sims. At the same time he has almost decided to take the job in which he does not believe. He tells his wife that "a man can't get ahead unless he's willing to sacrifice a few of his principles. A man can't be completely honest." Chip overhears this remark and the following Saturday night confesses that he has taken money from his father's pocket, justifying the act by reference to his father's remark.

On the same night Holly misses a party to carry out the baby-sitting job she had agreed to do. A thunderstorm puts the lights out and Mr. Riggs goes to the house where Holly is to comfort her. As he comes up on the porch he hears Holly explain to the little boy that we call God "Father" because "a good father is the person we depend on most and you feel, as long as he is around, nothing can hurt you."

Mr. Riggs sees himself in a new light, first because of Chip and the money and then because of Holly and her faith in him. He proposes a family conference, one of the items on the agenda to be a consideration of their pledge of time and money to the church.

The film is designed to be used in Family Night services dealing with Christian education and the home, at church night budget hearings, and as a tool for training Every Member Canvassers. It forms an excellent basis for discussion in couples' clubs and parents' classes.

The Split-Level Family is available through denominational depositories and commercial film libraries. Rental fees are as follows: in color, \$12.00; in black and white, \$8.00. Churches are advised to inquire of their normal denominational channels before checking other sources of availability.

RECENTLY one congregation made a startling discovery. Seventy per cent of the children in its church school came from homes where the parents had no relationship with any church. This may be an extreme situation but it calls attention to a problem which is common to many congregations. It is a problem which seriously affects the educational program of the church at many points.

What is the problem?

We must be greatly concerned for such children, who are "religious orphans" in a very real sense. The church has become for them a "foster home" in their religious life. What are the special needs of these children? What can we do to help them feel that in the church they are members of a family where they are loved and wanted—as they may or may not be in their own homes—and where they can know the redeeming love of God through Jesus Christ?

Modern church school curricula are built upon the assumption that both the home and the church will share in the Christian education of our boys and girls. Many denominations prepare special curriculum materials to be used in the home—reading books, parent-teacher magazines, educational activities and workbooks containing projects which involve the whole family.

If these are our convictions, then we ought to give attention to the special needs of the boys and girls whose parents are not interested and who seem unwilling to share in the Christian education program of the church.

Without encouragement at home they may not be able to keep up with the reading and other assignments of the class. Being denied the enrichment of family worship and Christian conversations in the home, they may sometimes feel that they cannot share fully in the learning and the discussions of the church school. The teacher must guard against derogatory comments and unrealistic demands, such as scolding these children for not having prepared their lessons. Such experiences may give rise to emotional disturbances which occur when a child begins to feel that he is "different," or out of place, or perhaps even unwanted. Neither must we overlook the conflicts in which he may find himself. In the church school he receives a Christian understanding of himself and the world, while in his home he meets a different, and per-

When parents aren't interested

by James S. CLARKE

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and Sara Klein CLARKE

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Presbyterian Church in the U.S.A.

haps contrary, understanding and practice.

What can the church do?

Let us consider a few ways in which the church can meet these special problems and needs of the children who may be religious orphans in our midst.

Perhaps the first and most important thing is for the church to be true to herself by being a family of Christ's people. In such a family each member, whether child, young person, or adult, is united with all the rest in love, in understanding, acceptance, and in faith. Each is supported and sustained by the others in prayer and by their fellowship together. When the church is being true to herself and to her educational responsibilities, the children will never feel that they are strangers, but rather that they belong and have a rightful place in this Christian family.

Making friends with various individuals in the congregation will

help the children to feel that they belong to other adults, as well as to their parents. It is surprising how ready children of a certain age are to do this. In the Hospital for Sick Children in Toronto, a group of six-to-nine-year-olds spoke with great enthusiasm and a sense of possession about "my doctor" and "my nurse." Some of the children felt temporarily rejected by their parents, and found great satisfaction in claiming these adults who were caring for them and about them.

In like manner "my minister" can become a friend. He is there every Sunday and becomes a part of the children's thoughts about the church. He may visit the church school class and occasionally take a group on a tour of the church building. Often there is time for a personal visit with the minister—perhaps after the morning service as he shakes hands with the people. Recently a five-year-old ran into the sanctuary from her kindergarten room to give her weekly greeting to the minister. He was



The minister shows a group of primaries a familiar passage in the pulpit Bible.

Rodney M. Britten



Children whose parents don't go to church need special adult friends in the church. One of these may be the organist who explains to them the big organ.

Clark and Clark

chatting with a couple there but paused to return the child's greeting and to enjoy with her what she had made in the church school. She kept hold of the minister's hand while he continued his conversation with the couple.

Other adults who work in the church may also become their special friends—the organist who explains to them the big organ, the church officer who helps them arrange the room for particular projects, and others who take time to share conversations and small responsibilities with the children.

The church school teacher has the greatest opportunity to be in close and continuous relationship with the children. When each department is divided into small, intimate groups for at least part of the time, teacher and child come to know each other better and the feeling of belonging is strengthened. An eight-year-old remarked to a teacher, not too long after she had been with her group, "You have a way with children like a mother."

In some churches the teachers and their pupils attend the morning service together. Frequently also teachers will make a point of sitting with the children whose parents do not come to church. In a few church schools, arrangements are made for

the reading of the home curriculum books and doing the assignments before the session begins, especially with the children who have little help or encouragement at home.

Some experiments have been made in having families in the church serve as special friends for the children whose parents are not interested in their Christian education. In this way they become "parents in the Lord" to these children. This can be done in a very natural way if there are boys and girls in the family of their own age. The family may call for their "extra" children on their way to church each Sunday. A special time may be set aside each week when the two families of children can prepare together their church school lesson for the next Sunday with the help of the interested father and mother. The same children could be included in other family activities. Such a plan ought to be carefully made, with the consent of the child's own parents, so that conflict between the "adopted" child and his own parents does not arise.

The use of couples as teachers adds to the homelikeness of the church experiences, not only in the nursery and kindergarten, but also with older groups. Teenagers enjoy having as advisors a man and his wife who are

the approximate age of their own parents. A family feeling develops as they play together and discuss their questions and problems in church school class or fellowship group. This can have special meaning for teenagers who need the understanding, sympathy, and guidance of interested Christians.

Various activities and experiences for the children and young people contribute to the family feeling in the church. These might include visits among older and younger groups, programs for several age-groups meeting together, projects which permit children to share certain responsibility alongside adults, perhaps representation on certain church committees, and some informal recreational activities which involve children and adults together.

What can the families do?

Some boys and girls come from families where there is a good relationship among the members even though an interest in religion seems to be lacking. The teacher and others in the church can take advantage of the cultural and vocational interests of these parents, and perhaps stimulate them to have a concern for the church. Many of them would be glad to contribute their special interests and hobbies if they were invited to do so.

The father of a junior works at the City Hall and is interviewed by representatives of the group as they study their community. A cabinetmaker whose four-year-old is in the kindergarten is invited to make some shelves or work tables for the classroom. An eight-year-old boy asks his father to lend their record player. The father of a teen-ager whose hobby is photography is on hand to take pictures of a special project. It will have deep meaning for these boys and girls when their parents are drawn into the church on the basis of their own experiences and interests, even in a small way.

Frequently parents have greater interest than they are given credit for, or than appears on the surface. Perhaps they have never been told how they can help, at least in a way that is within their ability. Sometimes the church has insisted on their teaching the Bible or the Christian faith to their children, or having family prayers. These may be the very things they are unable to do. They might feel embarrassed in front of their children in attempting something they feel they cannot do.

Perhaps there are other kinds of activities in which parents can en-

gauge which may be even more important than direct teaching in helping their children grow in Christian understanding and in the Christian life. The church should interpret such activities and experiences to the parents. They are likely to be willing to try suggestions such as the following, which properly belong also to the role of Christian parents in our modern society:

—Guiding the attitudes of their children towards all people, especially those who are different;

—Holding before their children a sense of the sacredness of life and developing within their lives and their home a sense of respect and reverence for all people;

—Helping their children to have a genuine experience of being loved and wanted, and of belonging in a family in which there are wholesome and satisfying relationships;

—Encouraging their children to make friends among their own age-group in the church;

—Being positive, and not critical,

in conversation about the church and religious beliefs.

Must there be religious orphans in our churches? There need be far fewer than at present if we provide a thoughtful program for them within the church, and if we have faith that parents can be reached. Often parents themselves have been religious orphans. When they know the comfort, the hope, and the forgiveness in the Gospel message, they will joyfully and gratefully pass on this wonderful discovery to their children.

LEARNING takes time. Unfortunately, no one knows precisely how much time. This is partly due to the fact that learning at any one moment is never completely divorced from all the learning that has preceded it. Then, too, there are many variables in the response of learners and in the ability of the teacher to elicit response in any given situation.

Certainly learning experience requires more time than we usually allot to it in the Sunday church school. The best of our teachers have long realized this shortcoming. How often we have met harried and frustrated teachers lamenting that the "bell rang too soon," long before the teacher himself had really "rung the bell." Or, worse luck, it happened just when there seemed to be some real possibility of doing so. But if the teacher feels frustrated by lack of time, the pupils must feel even more so.

Often we Protestants have been reminded that we have set ourselves a well nigh impossible task in trying to teach religion in one hour per week. Often we have reminded ourselves of the disparity between the time devoted to learning religion and that to learning in those fields referred to as general education. As everyone knows, we have one hour a week compared with the public school's thirty hours. Undoubtedly there are other factors contributing to the ineffectiveness of many of our local church programs of Christian education, but lack of time is very definitely one of the very important ones. Recognizing this, churches have devised many ways and means of getting more time for teaching.

Such common extensions of the program of Christian education are vacation church schools and week-day classes in religion on released

Longer sessions— more learning

by Alva I. COX

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or dismissed time. More recently many churches have begun day and resident camping. Others are now conducting through-the-week nursery and kindergarten schools. Still others have developed "additional sessions." Some of these are held during the week or as a separate period during the church hour. They are extensions of the regular church school class, following through on some of the suggested activities omitted on Sunday for lack of time. Some denominations provide special materials for these sessions, designed to cover some aspect of the curriculum neglected in the regular church school period.

Then there are many resourceful teachers who have discovered unofficial ways of lengthening the regular sessions. One is by being on hand early and seeing to it that something significant happens to each child as he arrives. Some workers have been surprised to discover that soon a whole class or department was coming early. Thus fifteen minutes or more was added to the official schedule.

So completely has the idea of

church school as a one-hour affair become fixed in our minds that any effort to change the pattern seems to call for a new title to identify it. Thus in recent years the term "expanded" or "extended session" has come into wide use. It is to this type of Sunday morning program that these paragraphs are addressed.

The term "expanded session" is used here to denote a particular plan for the Sunday morning activities for the children of the church. It usually covers a period of from two to three hours. It is an integrated program planned by a single staff with that staff responsible for guidance throughout the entire session. It centers in the use of the teaching materials of the church and relies upon those materials for content and suggested teaching procedures, supplemented by the rich variety of resource materials available to the alert teacher.

Under this plan the child is freed from the tensions caused by the pressure of time. Also he has a well-rounded program which will include many experiences he needs, such as:

Worship on the level of his ability to participate.



The extended session gives time for creative activities and enriched learning.

George A. Hammond

Discovery of the great value to be found in the rich religious heritage of the past, especially in the Bible but also in music, art, literature and drama.

Practice in achieving skill in Christian living.

Enrichment which comes through experiences of planning, evaluating, and in worship with others.

Learning to understand and appreciate the church and actually to participate in its program.

Learning through intimate and extended association with older persons more skilled than they in Christian living.

The longer session aims at striking out the conjunction in the phrase "church and Sunday school." The program for children will be built on the assumption that for a third-grader, for instance, the primary department or the third-grade department (if each grade is handled as a separate department) is *church*. To enhance further his relationship to the entire church, many opportunities will be provided for him to share in the experiences of other members of the church family, both older and younger.

For instance, sometimes the group, especially the juniors, will join the adults in all or part of the Sunday morning worship service. Family night programs bring all ages to the church.

In the church school the classes will visit one another for special programs or to contribute something they have been working on. All will share in special service projects supported by the church.

Underlying this approach is an attempt not only to give more adequate time for a learning experience, but also to integrate the church's program for its children. In some churches

there have grown up many societies and clubs designed to acquaint the children with specialized fields such as missionary education, temperance education, or music. We are increasingly realizing that these are all essential elements in the total Christian training of persons and therefore must be given their proper place in the church's regular program. In this way a total program of education will be available to all the children and not just to the select few who can be persuaded to come to extra meetings.

If a church is to undertake "expanded sessions" much ground work will be required. Many problems must be recognized and all possible steps taken toward their solution before they are actually encountered.

A careful plan for recruiting and training teachers must be established. Since some teachers will object (and rightly so) to missing the adult worship service over an extended period of time, a corps of workers will need to be recruited so that each class has a staff of teachers. Planning together, these teachers can "spell each other off" by distributing responsibilities for units or for certain types of activity. It may mean also a briefer tenure for all teachers. This would lead to a wider participation of adults in the church's ministry to children.

Good training will become imperative to help these workers measure up fully to the larger opportunity for creative work which the extended schedule affords.

The plan also accentuates the need for many resources for the teacher, such as a good worker's library, audio-visuals, and the many other resources which contribute to good teaching procedures. Workers' conferences designed to enlarge the understanding and develop the spiritual life of the workers take on a new

significance, as do department planning sessions.

The problem of space also looms large, although some churches carry on such a program with very limited space. The plan accentuates the need for equipment of proper size and adaptability and for the proper location of rooms, adequately heated and ventilated.

Proper scheduling is of great importance. The entire period should be planned as a unit of time and experience. The schedule should be flexible and leisurely. It is quite important that no major break in the activities occur at the time people have been accustomed to being dismissed, or when a major break occurs for adults.

Parents will need to be helped to understand this program and its values. The cooperation of parents can be enlisted in preventing the disruption caused by mid-morning departures or arrivals. Because most of them want the church to do an increasingly better job of teaching religion, they are nearly always willing to cooperate in such a venture. But any church contemplating the adoption of such a program should take plenty of time to prepare parents and children for it.

Adequate attention should also be given to informing the entire constituency about the longer program, including the official bodies of the church. Then when calls are made for additional workers or for increased financial support to improve the facilities, there will be a sympathetic approach to the matter on the part of the entire church. Large dividends will accrue from taking the time to interpret the entire program to new people and to those who may have some questions about it.

Whatever the amount of time available for work with persons on Sunday morning, every second is precious. Each minute must be so used as to make a meaningful contribution to the lives of all who participate. This plan calls for something more than merely adding minutes to the Sunday morning schedule. It has to do with the basic philosophy underlying our ministry to persons of all ages. It demands thorough planning, careful preparation, imaginative programming, dedicated cooperation between home and church, and the very best teaching it is possible for a church to provide. Otherwise the "expanded session" may be only an opportunity to compound the old mistakes and multiply our present shortcomings. It may even become "the most wasted" two or three hours "in the week."

FOLLOWING a chapel service in one of our state training schools on Sunday morning, the chaplain was stopped by a small excited boy who asked him this question: "Chaplain, how could I become a preacher?" Of course this was very flattering to the chaplain, but as he thought of the child later he was confronted with many, many problems. The first was that the child had no previous church-related experience. The second was that during the time he was in the training school, no one from "outside" had shown any interest in him. The third problem was that if this was like most cases, when he returned to society, the chance of any church taking a serious interest in him was very improbable. And I am more and more aware that there is a fourth problem, which is that almost no church today is really ready to help in the re-socialization of such a boy.

I had been in a certain parish for almost two years when I visited one of the homes. It was my third visit there, but I sensed something very strained by my presence. Shortly I discovered the reason—there was a small girl in the home who normally was in one of the state institutions for the mentally retarded. She had been brought home for a special holiday season. Neither the neighbors, the church people, nor I, the minister, had known she even existed. More importantly, neither the church nor I would have known just what we could have done constructively for the family, or for the girl herself.

My daughter has a very rare privilege in her church school class. One of her classmates is a blind girl. The department, the teachers, and the other children do all they can for this handicapped child, and help make the Sunday school experience a high point in the girl's life. But again, the major questions are unanswered. The teacher has had no special training to work with the blind. The pupils are not led to make the girl really a part of the group. And the girl pathetically carries a part of the Braille Bible the church secured for her whenever she comes to Sunday school. The church is doing all it knows how, but it is pitifully little.

What are the groups to be reached?

These are just three kinds of children which the church is not serving as they should be served. Our intentions are good. But we just don't know how.

Can the churches do an adequate

The church and "exceptional" children

by John D. ROZEBOOM

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job with these groups? To ask this question is, of course, the reason for this article. If we can, just how will we get from where we are now to at least a start in moving toward where we ought to go?

Let's look again at the problem. There are basically three types of children in the "exceptional" classifications this article is concerned with. There are the *mentally handicapped*, both institutionalized and at home. There are the *delinquent*, including the *socially handicapped*, who are not necessarily delinquent by certain standards. And there are the *physically handicapped*, again, both institutionalized and at home.

Now let's divide all three groups into their two classifications: the institutionalized, and the child who is in a normal society. Today most institutions are eager that religious training become a part of the child's experience while in the institution. They are seeking trained personnel for this specialized ministry. They naturally turn to the churches for these people, and we do not always have the kind of people they can use. More often than not, we suggest that the ministers share—pass around the job, so none of us has to take too much time.

Many state institutions make some provision for meeting the expenses



Blind girls "see" a flower by touching it. Handicapped persons need Christian education curricula and methods which are adapted to their particular needs.

Nat'l Society for Crippled Children and Adults

of necessary chaplaincy care. Others could do this if the trained leaders were available. All are seeking assistance from the church as to the most effective methods and patterns to follow in religious education within the institution.

For instance, let's raise some of the problems faced by those who have worked in Christian education or other church programs in institutions. Perhaps the biggest is the matter of training for the job. Few come to such jobs with any training at all. They learn as they go, and sometimes stay on the job for far too short a time. Then there is the matter of curriculum material. Curriculum for the blind or deaf child is certainly going to be different from that for the delinquent child or for the retarded child. Often it is important to work with the parents of the children. Then there is the matter of expenses of such a program. Many county or city institutions do not have in their budgets adequate provision for religious training.

These problems are certainly different from the problems of working with and for the handicapped child (social, mental, physical) who remains in his home. There is the factor of the home situation—its understanding, its capability. There is the factor of the social situations the child must face: school, brothers and sisters, family, neighbors, etc. There is often the need to prepare the family and the community to receive the child who has been in the institution and is now about to come back.

We come back again and again to that basic question: what is the church doing about it? And then—what can the church do about it?

Let's look at the second question first—and maybe use the answer to the first in our attempt to meet the second. I would like to divide our possibilities into these categories:

1. Things which the churches in cooperation must do on a national scale.
2. Things which the local churches and councils of churches must do.
3. How can we start doing something?

What can the churches do on a national level?

It seems obvious that there are some things which we must do that can be done best together. I think of curriculum planning. A deaf Methodist in Michigan and a deaf Baptist in Florida can certainly use the same basic curriculum in their institutional classes or church schools. Those working in institutions of all kinds ought to work out their modified curriculum, and some central

sharing and evaluating system ought to be set up through the National Council of Churches, to become a resource for those leaders who cannot produce their own materials. Of course there will be many types of curriculum developed, depending on the handicap of the child to be taught. The basic goals of Christian education, used as a guide by the National Council, apply just as surely to this special curriculum as to the regular program.

We must also develop a pattern of cooperative approach to institutions, which will produce the best relationships and the soundest results. The Detroit Council of Churches has a committee which makes the approach to the institutions in the area served by the Council. This is organized under the Social Service Department of the Council. The committee has on it people who understand the basic principles of Christian education, as well as those who can develop firm contacts with institutions and agencies. Probably other communities have developed similar techniques for joint approach and supervision of the chaplaincy programs in their institutions.

We must also provide some in-service training for people who wish to work in this specialized field. There ought to be some situation where a program similar to that at the University of Michigan Hospital could be developed to help train those who are now serving, or will be serving these special children in institutions. Since there are so many varied types of needs, there would obviously be need for all areas to be covered. The retarded child in the institution needs understanding that cannot come from work with normal children. The blind, the deaf, the victims of crippling disease, all need people who understand their particular tensions, restrictions, and their spirit and zeal and determination. And each need is different.

These three things we can do together: curriculum planning, cooperative approach to institutions, and in-service training for an enlarging service in institutions to the handicapped.

What can the churches do on a community level?

Then there are things which the local churches in a community must do. Probably the most pressing need is more available training for people to meet the needs of the handicapped (social, physical, and mental) who are a part of the life of its homes and its programs. This can be done best, again, by groups of churches, in a

community, working together. A course could be developed which could become a part of the leadership schools of the area.

The community could also hold conferences between those who know the problems and how to meet them, and the church school workers and the parents who face the problems. These workshop-conferences could be held in almost any medium sized city. Trained workers in organizations of institutions in the state could be brought in to aid in the leadership.

The local church can squarely face its problems in this area if all the members will take it seriously, whether or not they are personally involved. We will never get to first base if the only ones interested are the parents, or a few of the parents, of the limited children.

The local church can maintain contacts with homebound children, arranging for tutoring services to those needing it. The teachers who have handicapped persons in their classes can be given special help in seeing how to encourage the largest participation possible on the part of these children in the class sessions. The church can welcome handicapped persons to the church school, previously preparing the regular members to receive these persons as normal, accepted members of the group. It can follow up its own members who have been institutionalized. The minister or others especially qualified can counsel with parents and help them get the kind of assistance they need from government or private organizations. When a new building is constructed, the building committee can keep the needs of physically handicapped persons in mind in planning entrances and accessibility to rooms.

Let's do something

I don't know how you can start doing something. I know how one state has made a start. The Michigan Council of Churches held a meeting with the leaders of institutions to explore the needs in the state. Just doing this showed how large the problem is, and how pressing.

Following this meeting several local councils enlarged their own services to the limited children in their areas. And at least one council developed a committee which would begin to plan for a city-wide program to meet some of the needs in the area. This committee will in the near future hold a conference with all phases of the problem represented.

Probably the best place to start is
(Continued on page 33)

"Look Up and Live" is a CBS network television show beamed primarily to unchurched youth. It is sponsored by the National Council of Churches seven months a year—June and July and October through February. Other religious groups sponsor the show the balance of the year.

The Protestant program's format is always changing. Usually a clergyman is on the show to interpret the message. Music, drama, art and dance are used as channels of interpretation. The accompanying article interprets some of the aims of the series.



WHY don't you deal with religious subjects on 'Look Up and Live' instead of all those popular things?" This is a query often thrown at those responsible for the CBS Television Show, "Look Up and Live" (Sunday mornings 10:30 A.M. Eastern time). How and in what way is this program religious?

"Look Up and Live" has purposely been experimental. Through it the attempt has been made to communicate the Christian faith in terms relevant to the lives of youth. There are certain affirmations on which the program is built:

God's action is not limited to certain prescribed areas. He confronts men within nature and society. He works in history, within man's cultural life as well as in individual lives. He speaks in many ways and in many voices. He is active equally in those areas labelled "secular" and those called "religious." God in his activity on behalf of man obliterates the distinction between the so called "sacred" and "secular." Life is one; it is holy; it is the good creation of a loving, self-sacrificing God who operates in the life he has made.

Although God has created a good world, men in their pride and fear have defaced it. No human institution is untouched by man's rebellion. The most glorious of man's achievements, the holiest sanctuaries of mind and spirit, are clouded and frustrated by sin. Here again, there can be no distinction of sacred (that which is sinless) and secular (that which is sinful).

God's activity is always in the midst of a world of pride, rebellion and escape. He uses the humblest and most unpromising of human situations to show his glory and reveal his love for men. His activity is that of converting human institutions, human culture, and human history, not of denying them. He does not lift man

"Look up and live" —a TV program

by Alva I. COX, JR.

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out of this world into an ideal or heavenly world. Although God judges all human creations and finds them wanting, he has chosen to reveal himself through them.

It is on this point of view that "Look Up and Live" is built. Nothing in human experience is excluded au-

tomatically as "non-religious" or "secular." "Look Up and Live" attempts to interpret the Christian faith as a live option to young people within the categories of their own experiences and problems. In building the programs, different facets of youth culture and experience are inter-

preted in the light of the Christian faith.

There are different ways of relating culture and faith in communicating the Christian faith. The "Look Up and Live" program is based on the third of these as being the most valid theologically.

One is to discover analogies in the human situation which can enlighten or explain certain affirmations of the faith. In terms of jazz music this means that we look, for instance, at the way members of a jazz group respond to each other, and find in this an analogy for the commandment "Love thy neighbor as thyself." Culture is not interpreted for itself, but is used for purposes of analogy.

A second use of the cultural interests of youth is simply as a means of capturing their attention in order to say something later about the faith. This is not unlike the speaker who starts an address with a series of jokes to get the audience with him. In television this means using popular heroes or songs as bait to attract attention for a speaker to follow. This violates the proper relationship of faith and culture.

The third approach, which "Look Up and Live" follows, seeks to discover the activity of God in the midst of the common life, and to interpret life in the light of God's action. This is more than finding analogies or using bait but is an attempt to interpret the redemptive activity of God in the midst of man's concerns and interests. God operates within the boisterous enthusiasm of young people for

rock and roll even as he does in their hopes and ideals. He is seen in their temptations as well as their affirmations. God confronts persons in the midst of their involvements and concerns, and in this confrontation he makes himself known to men.

Raising of the right questions in popular areas of experience is one of the aims of "Look Up and Live." A drama on delinquency, "Nothing to Do," never verbalizes a question nor suggests an answer. Yet in its way it raises fundamental questions of youth's search for meaning, for "something to do." A program comparing popular music and the "blues" contrasts two interpretations of life, the latter born of despair, hardship, and persecution, although undergirded by faith, and the former born of a dream and fantasy world.

Those planning "Look Up and Live" have explored various interests of youth, as areas of interpretation. One of the most common factors with all youth is an interest in music: jazz, rhythm and blues, Dixieland and popular. The major market for records is youth. They listen inveterately to the disk jockeys playing their favorite tunes.

Is the Christian to reject these aspects of life? Is his interpretation of the faith to ignore them? This cannot be done since it is such a vital part of youth life and experience. There is meaning both in the music itself and in its significance for youth.

Rock and Roll is perhaps the most controversial of all the musical forms. Some claim it is responsible for juve-

nile delinquency. Although this music has become highly commercialized it raises basic questions about life. Who am I? Why am I here? Where am I going? The Christian must identify the questions and interpret them in relevant Christian terms. The confrontation with these questions must become a confrontation with God.

The reactions of youth to the music is also important. Here is a twin drive for self-identity and conformity—self-identity apart from the adult community and conformity with their peers. Within these drives we can identify the Christian problem of freedom and responsibility. The Rev. Alvin Kershaw, who appeared on the January-February 1957 series summarized the interest in "rock and roll" as follows:

"This music is not responsible for teen-age rebellion; but is a facet of white participation in blues tradition, even though commercialized. It expresses the need of young people for depth music, a medium to express feelings of anxiety over their place in the world and their relationships to adult society. A medium providing assurance that they can honestly express their feelings can help toward encouraging them to raise the questions that ultimately must involve religious meaning."

The roots of music are examined to discover the influences underlying it. Jazz, for instance, is an outgrowth of the Negro slaves' faith in God within the midst of suffering and despair. Jazz speaks about very real human problems, anxiety, freedom, and man's relations with his fellows.

What is true of jazz is equally true of authentic folk traditions, early American, Appalachian, the Spiritual and others. Born out of hardship, yet expressing a profound faith, the folk song spoke of issues of life and death, sin, survival and hope.

For quite practical reasons music is frequently discussed on "Look Up and Live." The program is not limited to that, however. Drama is an important medium of communication and interpretation. In original dramas vignettes portraying aspects of youth life are presented and interpreted. Simple situations have profound meaning. This is how life is. Our most significant questions as well as profound answers come not so much in isolated theological selections as in the midst of every day decisions and actions. These are portrayed on "Look Up and Live."

Regardless of what is chosen, the attempt is made to interpret that particular area in the light of the Christian gospel in order that God's voice addressing man may be heard.

As you plan for fall . . .

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SAY, I'd like to be in the church play, but I just haven't got the time." This is a familiar comment. Drama in the church is a fine thing to have, but only now and then, because it takes up too much time. And when one thinks of drama he thinks of actors, costumes, lights, scenery, and long periods of preparation. But good as all these things are, they are not absolutely essential. For the magic of audience and actor feeling together a great dramatic moment can be had without these things. Give a person or group of persons a script and have it read before an audience, and the conditions of drama are fulfilled.

Playreading for an audience

"A playreading? But that sounds so dull. No scenery? No costumes? I don't call that very dramatic." This was the response of one youngster who had never seen an effective playreading. The truth is that effective play "readings" can create the same experience as that found in a fully produced play. The difference is that the emphasis is on the voice and acting, with the audience invited to imagine all the effects the stage hands would ordinarily create.

The actor reads his script with understanding and familiarity. He is free to look up at his fellow actors, to respond to them, to make his lines sound as if they were expressing what he really thought. At times he may gesture, lean forward, shift and move in his seat—all of this coming spontaneously out of genuine feeling. The audience often forgets where it is, is not even aware that there are no curtains and lights, and will often find itself caught up in an exalted experience of God. Thus we have religious drama presented without a stage or memorized lines.

Since actors and scripts are the only essentials, playreadings can be presented anywhere in the church building. A church school room, a banquet hall, a church lounge are a few possibilities. Playreadings can even be held in the room of a bedridden invalid.

Of course it is usually best to have a platform so that the actors can be seen, but this is not absolutely necessary. By spacing the chairs the audience can see the actors, and where there is no platform the actors may stand.

The arrangement of chairs is very important. The most important characters are seated in the center. Characters who have scenes together may sit next to each other. A semicircle is the best arrangement, since it opens

Playreading has many uses

by James H. WARREN

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the readers to the audience and also gives the readers a chance to face each other as they play their parts.

Actors should feel free to move around in their chairs as much as possible. In some cases they can pantomime bits of action as they remain seated. When they are "onstage" they should sit forward and face their fellow actors. When they are "off-stage" they may sit back in the chair, lower their heads, and turn away from the group.

There are other kinds of arrangements. "Crowds" may sit or stand back of the actors. Sometimes several tiers of platforms are used and chairs are placed on these. At other times high stools are used instead of chairs. It is best that chairs have no arms, and that they be placed together as close as possible, still leaving the actors room to shift their positions from time to time.

Quite often chairs are not used at all, and actors stand for their reading. They may use lecterns or music stands for their scripts or may hold them. They may stand in still, "frozen" positions to one side and come forward, read a scene, and then go back to their positions. They may stand on boxes draped with solid, dark material, and read their parts from these. This type of reading has a tendency to be "stylized" and is usually, but not exclusively, suited to plays that are fantasies. Sometimes areas may be spotlighted and actors may enter and exit from these areas, standing and reading their parts.

Atmospheric music and sound may be woven into the reading. One church recently did a reading of Gian Carlo Menotti's one-act opera, *Amahl and the Night Visitors*, using the composer's music, which has been re-

corded, in the background. Choirs, octets, quartettes, trios, etc., may stand to one side and set the various scenes with appropriate hymns or anthems. A speaking choir can often be used to tie together scenes, reading appropriate scripture or selections from literature that fit into the play being read. The possibilities are limitless and groups should be creative and imaginative in their approach to playreadings.

Intriguing worship centers and symbols may be placed in the center of the reading area or just above it. Bits of costuming may be used, as was the case in a reading of Thelma Brown's *Joint Owners in Spain* (Baker's) where shawls and period hats were placed on the readers.

For a playreading before an audience a director will be needed. A person with drama training is preferable. If such a person is not available, a mature person may be found who can help the cast analyze and feel their characters. This person should be in charge of all arrangements for rehearsals and performers.

The director will want to find a place for rehearsals that is comfortable and conducive to discussion. After the group has read through the script uninterrupted (except for help on pronunciation of words, etc.) the director will be prepared to help the cast think through the meaning of the play, the individual thoughts of the lines, the interrelation of character with character, the way the story develops, and what is the high point (or climax) of the play. It is important that each actor not only know what his characters think and feel, but how his part brings out the meaning of the drama. Actors will try to find experiences in their own lives

that throw light on the experiences of the character. If the cast is groping for a new experience they will need to find out what it is like, for they must understand what they are saying if they are to feel genuinely the emotions of the characters. After discussing the parts they will read straight through the play uninterrupted so that they can assimilate all that they have learned. In this type of rehearsal there should be a minimum of stress on "technique."

The next rehearsal will continue this emphasis on getting at the feelings of the characters. Toward the end of the rehearsal the director will want to help the actors "pick up their cues"—the art of not letting unnecessary time lapse between lines. Sometimes, of course, dramatic pauses may be deliberately planned, but it goes without saying that slow, spotty reading is deadly to any performance.

The final rehearsal should be held in the place where the play will be performed. Seating arrangements will be worked out. The director will caution the actors to speak loud enough to be heard. He will also help practice "entering" and "exiting" in character. He will let the actors be free to move in their chairs, and even to pantomime "properties," etc., if it does not slow down the reading.

A narrator should be chosen to describe the setting in an imaginative manner, tell the time of the play, and introduce the characters. Sometimes the narrator may be a member of the cast. His opening remarks must fit into the mood and feeling of the play. He should rehearse with the actors at least once.

Some groups have presented "cuttings" of novels, short stories, books of the Bible in the fashion of a play-reading. One person reads the narration; others take the parts of the various characters, reading the dialogue as if it were a play script. Short scenes from great Christian literature can be used most effectively for worship services.

But, you say, doesn't this take just as much time as a regular play presentation? No. Much of the time spent in a fully produced play is used by actors in adjusting themselves to properties, costumes, etc., but in a playreading actors need to have only enough time to become familiar with the script and feel their characters. Three or four rehearsals are sufficient, and sometimes, with experienced groups, one or two rehearsals may be adequate. Longer plays, especially three-act plays, naturally need more preparation.

An extension of the playreading technique is the "walking rehearsal."

Here the actors add movement to their parts, pantomiming all properties and scenery. A few chairs and tables will suggest a set. The proscenium or regular stage style (with the actors in front of the audience) is good, or the new "in-the-round" style (with the actors surrounded on all sides by the audience) can be used. Walking rehearsals require approximately twice as many rehearsals as playreadings.

How playreadings may be used

One of the delights of the play-reading is the variety of purposes it can serve. A Sunday evening fellowship could use playreadings. A group might present a thought-provoking playreading followed with discussion, or they might present a deeply inspiring play as a part of a worship service. Or some evening they might take their playreading team to visit other churches. They may want to share it with various church groups, like the ladies' group, the men's club, or present it on a family night occasion.

A Sunday morning class might be delighted and stimulated to hear a reading of a one-act play (or scene from a longer play) and to discuss it. Every three months or so an occasion of this kind would add variety to the teaching methods of church school classes. Of course the play should be integrated into the regular studies. A committee from the class might be looking ahead two or three months to such an occasion. Quite often denominational study guides will have suggestions about plays that might be done in conjunction with a study unit.

Before we pass on to other considerations may we say one word about the use of playreadings for discussion. First, the play itself must present issues that evoke thinking. Some plays inspire; some probe thoughts. Needless to say, a play that does not present sharp issues will not create much thought. Second, discussion is most natural and genuine if it is based on thinking about characters in the play. People get excited when they talk about people, and great statements of Christian belief become real when seen manifested in the lives of people.

Playreading just for fun

Some groups like the sheer fun of reading plays together with no thought or plan of giving it before another group. They enjoy the adventure of discovering different experiences of life through plays, and they like "trying on" different personalities as they read various parts.

When great literary masterpieces

are being studied resource people may be brought in, such as college or high school teachers. They can share their knowledge of the play and the background of its time. They can lead the group in a stimulating discussion of the philosophy and attitudes of the author as revealed in his works. If resource people are not available, then members of the group may wish to do special study on plays that they plan to read. Over a period of time playreading groups develop a keen awareness of the best in religious drama and can offer suggestions for local church drama productions. Playreading groups may number as few as two or as many as thirty. The main point is that they be composed of people who really enjoy the fun of reading plays together.

Some playreading groups may relate their play selections to projects and activities of their church. When a special area of missions is being studied this group might read plays that deal with a particular country or section of the world. John Patrick's delightful play, *Teahouse of the August Moon*, would make a fascinating study of the ways of another culture. Or a fellowship group planning a service project in a slum area of a city might be enriched by reading and discussing Sidney Kingsley's *Dead End*, or Elmer Rice's *Street Scene*, excellent treatments of city slums. Playreading groups might want to set up broad areas of study and then find plays illuminating these areas.

Selecting plays for reading

A small committee in the church might take responsibility for reading widely in the field of published plays and recommending those suitable for either private or public playreading. Many public libraries have collections of current plays as well as the classics. Lists of plays of special religious quality are given in church publications and occasionally in the *International Journal of Religious Education*. (Note the list in this issue of plays on race and on peace.) Harold Ehrenspenger's *Conscience on Stage* contains several lists of recommended plays in its appendixes. The Department of Worship and the Arts of the National Council of Churches has an annotated catalogue of plays in preparation and this should be off the press by early fall.

If the plays decided upon are published in pamphlet form by play publishing houses, copies for each reader may be purchased at a cost not greater than for many lesson quarterlies. If the plays are in hard cover

books which are too expensive for each person to own, extra copies might be borrowed from individuals within a community. Readers can double in roles, if necessary, and as many as three people can "share" one script.

Perhaps a warning should be given. It is illegal to copy plays, even for class use. The matter of paying royalty for production is not easy to

state accurately, as there seem to be no standard procedures as far as publishers are concerned. Usually when playreading is used within a classroom situation there is no need to pay royalty. When a play is produced as a playreading before an audience, there may or may not be a royalty. The copy of the play will state whether a royalty is required. Some publishers make reductions for playreading. It

is therefore important to clear with the publisher regarding these arrangements before giving a play before an audience.

For further techniques concerning playreadings and walking rehearsals, read Amy Goodhue Loomis' excellent booklet, *How to Dramatize Your Fellowship Meeting* (Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa., 30c.)

DURING the coming year, church people will be studying two great and closely interwoven themes—"Christ, the Church, and Race" (the national mission study theme) and "World Peace" (the social action study emphasis).

One of the best ways to understand the problems and the responsibility of the church in these matters is through the study of good drama dealing with the subjects. The annotated list given here suggests some of the possibilities for production and for study. But the search for the right script for a group is one of the most important parts of the process of studying or producing good plays.

Some of these annotations are based on fuller annotations which are a part of a new Drama Bibliography being produced by the Commission on Drama, Department of Worship and the Arts, National Council of Churches. It is expected that this extensive bibliography will be ready early in the fall.

For suggestions for playreading these scripts, see the accompanying article, "Let's Read Plays Out Loud."

Plays on peace

A Sleep of Prisoners, Christopher Fry. (Oxford University Press) 4 men. Approximately 1 hour.

Written for production in a church chancel. This is a most difficult play. The subject is violence, from both without and within, and the necessity of man to take a long "stride of soul," to make an "exploration into God" in order to come through this time of fiery destruction. Good for advanced study groups.

No More Peace, Ernst Toller. (Rhinehart & Co., Inc.) 14 men, 3 women, children and extras. Approximately 1½ hours (Royalty: Apply to Dramatists' Play Service, Inc., 9 East 38th St., New York City.)

This play deals with the love of mankind for war. Although some of the characters have Biblical names, the play's religious value rests solely in its attack upon war. Two settings are required, arranged so that action may move swiftly back and forth, but both are simple. The major problem in amateur production would be the acting, which must be crisp and rapid.

Plays on peace and plays on race

by Margaret E. M. BARNES

Associate Coordinator of
Administration and Leadership Program,
Board of Christian Education,
Presbyterian Church in the U.S.A., Philadelphia.

Our Heritage, Harold G. Sliker. (Samuel French) Speech choir with solo voices. 30 or 40 minutes. Suitable for stage or sanctuary.

A one-act pageant based on the truths of America's Bill of Rights. Contrasts personal liberties in a democracy with their absence elsewhere. Greatly enhanced with music. Possible uses for a study group.

Pawns, Percival Wilde. (Walter Baker Co.) 6 men, 1 narrator. One act.

This is one of the standard "peace plays." It is contrived but its values are sound and the roles are worth playing. Aside from flexible lighting effects there are no production difficulties.

Skipper Next to God, Jan De Hartog. (Dramatists Play Service) 15 men and extras. 2 hours. One scene. (Royalty \$25-\$50)

The owner and captain of a small ocean-going vessel in the summer of 1938 undertakes to transport 146 Jewish refugees from Europe to a place of safety in the western hemisphere. No country will receive them. The skipper tries to solve the problem but all avenues are closed to him, and he is robbed of all encouragement, except for a telegram from his wife who urges him to stick by his Christian principles. In down-to-earth, unsanctimonious terms, the play elucidates the significance of "the way of the Cross."

The Sign of Jonah, Gruenter Rutensborn. (Lutheran Student Association of America, 327 S. LaSalle St., Chicago 4, Ill.) 7 men, 3 women; 1 hour in length. (Royalty: \$10.00 if admission is charged;

otherwise no royalty.) 45-60 minutes.

This is a powerful modern play, coming out of post-war Germany. It is not an easy play to understand fully. Though the technical side of production could be kept simple, it demands good understanding and interpretation of lines. The play uses the stories of Jonah and Ninevah and of Daniel's Babylon out of the Old Testament; into these are woven other characters and events from the Bible. In all this we see that "the refusal to meet God at the place where God has come to meet us" is typically human. Excellent audience involvement.

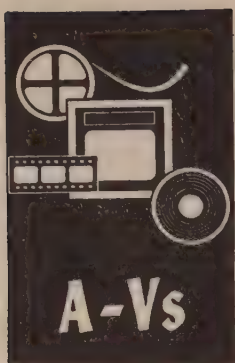
Suitable for the stage or chancel and for "in the round" presentations. Could be very effectively used as a play reading, particularly for a study group to read and discuss.

The Terrible Meek, Charles Rann Kennedy. (Samuel French) 2 men, 1 woman. 30 minutes. Suitable for chancel or hall, where there can be darkness.

A Roman captain, a soldier and Mary talk together at the foot of the cross, in the darkness after the crucifixion. This play contains an appeal for an end to war and aggression of all kinds. It could be produced with the greatest simplicity. However, the script calls for sound effects which will need careful rehearsing and an important stage picture at the end, which needs the imaginative use of lighting.

Plays on race

A House for Marvin, Darius L. Swann. (Friendship Press) 4 men, 2 women, 1 (Continued on page 32)



in Christian Education

News; A-V Conference

If you have thought the event commonly known as the "Green Lake Workshop" is restricted to national leaders and professionals you have been mistaken. The notion may be due the publicity given by its sponsors, the National Council's Department of Audio-Visual and Broadcast Education and the Broadcasting and Film Commission.

Until recently the major amount of interest in the annual International Conference on A-V Christian Education was in the ranks of other than local church personnel. Consequently the yearly promotion accented its appeal to these more specialized folk.

With the 1957 chapter of the Conference, however, its planners are increasingly aware and desirous of the growth in local audio-visual interest. Seeking to be of real assistance to local leaders, several work groups and special interest groups are planned with these people primarily in mind:

Local Workers with Children, Local . . . Workers with Youth, Local . . . Workers with Adults, Local . . . United Church Women, Pastors and Local A-V Coordinators, Directors of Christian Education, and Using Radio-TV;

Local Church Production of Its Own Projected Materials, Local Church Production of Easy-to-Make Visual Materials, and in-Church Operation and Use of the Tape Recorder.

The first set lists "work" groups meeting a total of seventeen and a half hours during the Conference to study the place and use of A-Vs in particular areas. The second lists "special interest" groups scheduled for a total of seven and a half late afternoon hours to stimulate and develop specific skills.

Morning and evening General Assemblies will "rethink basic issues" in A-V Christian education as stated by Dr. John Bachman, professor of A-V education at Union Theological Seminary (NYC); Dr. Leslie Greenhill, associate director of the Instructional Re-

search Program, Pennsylvania State University; and Mr. William Hockman, church editor of *Educational Screen and A-V Guide*, and director of Christian education at the Glens Falls (NY) Presbyterian Church.

Leaders from denominational, independent, educational, and military production agencies will offer resource helps. All delegates will be able to preview materials from the world's largest library of current A-Vs.

The American Baptist Assembly grounds, on Green Lake, Wisconsin, offer ideal accommodations and surroundings for the Conference as well as varied activities for delegates' families.

For a detailed booklet of the Conference, write: Rev. Don Kliphardt, DAVBE, 257 Fourth Avenue, New York 10, N. Y.

Film Klips

There are several motion pictures of note now making the rounds that contain religious implications. Seven of them mentioned below are not exactly family fare yet they have something important to say on a number of current problems, and senior highs through adults ought to see at least a few of them. These features are honest attempts by creative persons to incorporate some degree of "message" into a proportion of film production, without becoming sermonic. Such efforts are to be commended, yet they are not going to succeed or be repeated if the people supposedly concerned with the Gospel's daily applications do not support those deserving support.

True, some of these films have been given a promotional treatment that all but hides their essential character. But this again indicates the major market "apparent" to theatrical distributors unless those of us who resent such misrepresentation let them know that such is not necessary to "sell" us.

Abandon Ship

(Columbia) Tyrone Power must decide the fate of 27 individuals clinging for life to a 14-man lifeboat. Unless 13 are "left," none will have a chance of survival; it will take the strongest 14 to row the 1500 miles to the nearest land. You may not agree with the decisions made but their moral magnitude is powerfully sketched in black-and-white.

Fear Strikes Out

(Paramount) The story of Boston Red Sox outfielder Jim Piersall is true. His mental illness, its backgrounds and treatment; his life in baseball, its victories and defeats,—these two strands are inseparably woven together. The insights into his breakdown and facts of

his return to sanity are presented with professional skill and sensitive taste.

Garment Jungle

(Columbia) The unseen world of the clothing industry and its operations set the scene for serious considerations of labor vs. management. This isn't a pretty picture but the facts of industrial life are especially vivid against its background.

The Happy Road

(MGM) An American widower and a young divorcee join forces to search for his small son and her small daughter who have run away from a Swiss boarding school. As the chase runs through France, the viewer is happily occupied with the two young mischief-makers under Gene Kelly's light direction.

Smiley

(20th Century Fox) A small Australian lad gets in and out of trouble while trying to earn enough money to buy a bicycle. The boy and his many friends—young and old—come to life with a warm freshness.

Something of Value

(MGM) Robert Ruark's story of the Mau Mau uprising and its many facets is visualized with but a few changes. Sidney Poitier's piece of acting gives depth to the black-and-white tensions dramatized with powerful realism.

Three Brave Men

(20th Century Fox) Because of a brief, naive association with a group later listed as a Communist front, a loyal civilian employee of the US Navy is branded a security risk and abruptly dismissed after 22 years' service. Based on a series of Pulitzer Prize articles on the true story involved, the film courageously challenges the country's conscience in a time of unfounded attacks on personal character.

Twelve Angry Men

(United Artists) Henry Fonda holds up the verdict of a jury with his refusal to vote "guilty." A life is at stake and you just can't decide its fate with the snap of your fingers. Confined within the single set of the jury room, 12 men stall, fume, argue, and fight over the reasonable doubts in the case.

The Young Stranger

(RKO) A 16-year-old boy approaches the threshold of adulthood and is suddenly alone. The reasons have been piling up for years. His father is too busy really to know the son as an individual, especially when the boy is accused of a crime. The overall treatment is sensitive without undue sentiment.



Primary Department

By Ruth R. DIAMOND*

THEME FOR SEPTEMBER:
We Would Be Like Jesus

For the Leader

"For to this you have been called, because Christ also suffered for you, leaving you an example, that you should follow in his steps." (1 Peter 2:21)

What kind of a world would we have if every Christian really followed in the steps of Christ? Surely, those of us who bear the name Christian should be willing to follow the example of Christ. We dare not do less, if we take this name, than to follow in the steps of the One who gave it to us.

Let us in this moment ask God to forgive us for only following half-way. Let us pray that we may become better followers. Let us pray that we may be like Jesus, so that our boys and girls will know him better because they have known us.

This month let us help our primary boys and girls to grow in their desire and ability to be like Jesus.

WORSHIP CENTER: Pictures of Jesus, for successive services: (1) The boy Jesus, (2) The man Jesus in the synagogue, (3) Jesus helping, (4) Jesus loving, (5) Jesus praying. Fall flowers and open Bible.

CALL TO WORSHIP: No. 155, "I Was Glad When They Said Unto Me"

SONGS: All songs, including above, are from *Hymns for Primary Worship*, Westminster Press. Suggested songs are: No. 123, "I Would Follow Jesus"; No. 126, "Friends of Jesus"; No. 129, "Glad I Am to Grow!"

*South Bend, Indiana

1. We Would Grow as Jesus Grew

CONVERSATION:

What do we mean by growing? It is a part of God's plan that we grow. First we are babies, then we are children, and finally we are grown-ups. Sometimes we think only of our bodies when we speak about growing. There are really four ways in which we can grow. Can you think of these ways?

BIBLE VERSE: And Jesus increased in wisdom and in stature, and in favor with God and man. (Luke 2:52)

TALKS: "Growing"

(Guide four children in a pre-session period to find pictures illustrating ways of growth. Help each child to learn something about one way of growth that he can share with the others in the worship service.)

First Child: (Reading from the Bible) "And Jesus increased in wisdom . . ."

Jesus grew in wisdom; so can I grow. God has given me a mind. My mind needs to grow. God depends upon me to do only those things that will help my mind grow in good ways. My parents help me to learn many things. I need to obey them as I learn from them. Going to school, listening to my teacher and doing the things she says, help my mind to grow. Many times I would rather play but I know that I have to do my lessons. Learning to take time to study my lessons helps my mind to grow. In church school I learn how to choose good ways to live. This helps my mind to grow. Asking questions, listening to the answers and reading good books helps my mind grow. Jesus grew in wisdom. So can I grow.

Second Child: (Reading from the Bible) "And Jesus increased . . . in stature . . ."

Jesus grew in stature. So can I grow. God has given me a body. My body needs to grow. God depends upon me to do only those things that will keep my body healthy and strong. My parents take care of me, and help me to learn how to take care of my body in good ways. Nurses and doctors help me to keep well. Eating the right kind of food and getting plenty of rest and sleep help my body grow. Play in the fresh air and sunshine helps my body to grow. Work helps my body to grow strong. Jesus grew in stature. So can I grow.

Third Child: (Reading from the Bible) "And Jesus increased . . . in favor with God . . ."

Jesus grew in favor with God. So can I grow. God expects me to learn to know him better and to follow him in my living. My parents help me to know God better. I go to church school where I learn to know more about God and the good ways he wants me to live. If I want to know God better, I must spend some time in thinking about God. I must spend time in talking with God. Talking to others about God and asking questions that I wonder about help me to know God and his ways. God wants me to love him and follow his good ways. Jesus grew in favor with God. So can I grow.

Fourth Child: (Reading from the Bible) "And Jesus increased . . . in favor with man . . ."

Jesus grew in favor with man. So can I grow. God expects me to learn to live with others in kind and friendly ways. He expects me to love others. If I want

to grow in favor with man, I must learn to get along with people. I must learn to do my share of work. I must learn always to be honest and fair and truthful. I must live so that others will trust me. Jesus grew in favor with man. So can I grow.

PRAYER: Help us, O God, to grow as Jesus grew. We would learn to do only those things that will help us grow in wisdom, in stature, in favor with God and man. Amen.

2. We Would Live as Jesus Lived

LEADER:

It is an easy thing to tell someone how to live in good ways. It is harder when we try to live in these very ways ourselves. People can tell the kind of person we are by looking at what we do. It is easy to say, "I believe in obeying my parents. I believe in telling the truth. I believe in playing fairly. I believe in being kind to others." The important thing is whether we really do live in these ways.

Jesus taught people the good ways God wants them to live. What is more important, Jesus lived in these good ways. People would listen to the words of Jesus and perhaps say, "That is a hard thing to do. No one can be expected to do that."

Then they would look at Jesus and his ways of living, and discover that he really lived in the good ways about which he taught. Jesus expects all who would follow him to live in these good ways too.

GOOD WAYS IN WHICH JESUS LIVED:

First Child: The Bible tells us that Jesus obeyed his parents. (Reading from Bible) "And he went down with them and came to Nazareth, and was obedient to them." (Luke 2:51a)

Second Child: The Bible tells us that Jesus went to church regularly. (Reading from Bible) "And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day." (Luke 4:16a)

Third Child: The Bible tells us that Jesus prayed often. (Reading from Bible) "And after he had dismissed the crowds, he went up into the hills by himself to pray." (Matthew 14:23a)

Fourth Child: The Bible tells us that Jesus loved people. (Reading from Bible) "And Jesus looking upon him loved him." (Mark 10:21a)

Fifth Child: The Bible tells us that Jesus helped people in need. (Reading from Bible) "Now Simon's mother-in-law lay sick with a fever, and immediately they told him of her. And he came and took by the hand and lifted her up, and the fever left her; and she served them." (Mark 1:30-31)

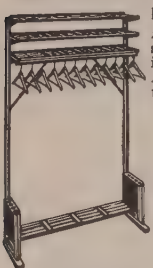
POEM:

IF I WOULD BE LIKE JESUS
If I would be like Jesus,
I must live in Jesus' way.
Loving God my heav'nly father,
Taking time to kneel and pray.
If I would be like Jesus,
I must live in Jesus' way.
Doing kind and friendly deeds,
Loving people every day.

PRAYER: Dear God, we thank you for Jesus who lived in your good ways. We would learn to live as Jesus lived.

The OFFICE VALET

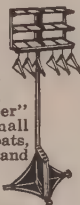
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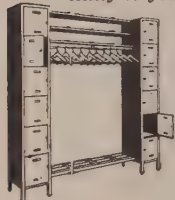
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Help us to remember Jesus' way as we go back to our homes. Help us to remember Jesus' way in our work, in our play, in all of our living. Amen.

3. We Would Help as Jesus Helped

STORY:

JESUS HELPS A BLIND MAN

A crowd of people was coming from the city of Jericho. It was Jesus and his disciples. Many people were following them. Jesus had come to the city of Jericho with his disciples. He had been talking to them about the word greatness. Jesus had said to his disciples, “Whoever would be great among you must be your servant.” He wanted them to understand that if they wanted to be great persons, they must be willing to help and serve others.

Now, as they left the city, there was a great crowd of people with them. People always followed Jesus. He had helped many of them. Suddenly from the side of the road came a cry, “Jesus, help me.”

It was a beggar, Bartimaeus. He was blind and could not see to work. So each day he would sit by the side of the road. Whenever he heard footsteps approaching, he would call, “Alms, alms.” This was the only way he could get money to buy food.

Today as he sat by the road, he heard many footsteps approaching. “Who is that coming down the road?” he asked some men standing nearby.

“It is Jesus,” they answered as they looked down the road, “and a great crowd of people is with him.”

Bartimaeus thought, “Jesus has helped many people. If he just knows that I need help, I am sure that he will help me. I will call to him.”

So Bartimaeus had called, “Jesus, help me.”

The people near by said, “Blind man, stop calling Jesus. He is too busy. He has no time for blind beggars.”

But Bartimaeus would not be silent. He knew that if Jesus saw him, he would surely help him. So he cried the louder, “Jesus, help me.”

This time, Jesus heard him. He stopped and said to his followers, “Call this man to me.”

So they called to Bartimaeus. Those standing near the blind man said, “Jesus has heard you and is calling you to come to him.”

Bartimaeus jumped to his feet and slowly made his way through the crowd to Jesus. Jesus looked at the man who had asked for help. He thought to himself, “Surely this blind man does need help.”

Kindly he asked, “What is it you want me to do for you?”

Bartimaeus said, “Oh, Jesus, I wish that I could see. I know that you can help me.”

“Go your way. You will be able to see,” said Jesus.

Bartimaeus turned away. He blinked his eyes. He could see. Jesus had helped him. Bartimaeus was so glad that he joined the crowd and followed Jesus.

BIBLE VERSE: Whoever would be great among you must be your servant. (Mark 10:43b)

PRAYER: In this quiet time, dear God, we would remember that Jesus helped many people. We would remember that Jesus said that if we want to be great

we must learn to help others. We would remember to be quick to help others at home, at school, at play. Amen.

4. We Would Love as Jesus Loved

LEADER:

In the Bible we find many stories about the lovingkindness of Jesus. He loved all people. He loved the sick, the well, the rich, the poor, the lonely, the friendly, the grown-ups and the children. Let us remember some of the kind and loving deeds that Jesus did for others.

RECALLING THE LOVINGKINDNESS OF JESUS:

(Show pictures and let the children recall the love that Jesus showed to the following people)

Showing love to children. (Luke 18:15-16)

Showing love to the lonely. (Luke 19:1-6)

Showing love to the sick. (Mark 1:40-42)

Showing love to the rich. (Mark 5:22-24)

Showing love to those in need. (Mark 6:35-44)

Showing love to one of another nationality. (Mark 7:24-30)

WE CAN SHOW LOVINGKINDNESS:

As we remember the lovingkindness of Jesus, let us think of ways that we can show love to others. (Let children share thoughts. During the pre-session period, some of the children can make a mural of the ways of showing love to others. This can be shared with the group at this time.)

LITANY:

Group: Help us, O God,

Leader: To remember to show our love to others.

Group: Help us, O God,

Leader: To remember to show our love to the lonely.

Group: Help us, O God,

Leader: To remember to show our love to the sick.

Group: Help us, O God,

Leader: To remember to show our love to people of other races and nationalities.

Group: Help us, O God,

Leader: To remember to show our love to people in need.

Group: Help us, O God,

Leader: To remember to show lovingkindness to all people just as Jesus did. Amen.

5. We Would Follow Jesus

BIBLE VERSE: And Jesus said to them, “Follow me.” (Mark 1:17a)

STORY:

“FOLLOW ME”

As Jesus began his great work of telling people about the love of God, he knew that he could not do this work alone. He needed people to help him: Helpers who would be willing to spend time with him and to learn the things that he would teach them. Helpers who would be willing to learn to live in Jesus' ways, doing kind and helpful deeds as he did. Helpers who would be willing to follow Jesus.

One day as Jesus walked by the side

of the sea, he saw two fishermen. They were busy at their work of catching fish. As one of the men cast his net out into the sea, Jesus called to them, "Follow me. I will show you how to work with people instead of with fish."

The two men probably had known Jesus before. They must have heard him speak and realized that he was a person they admired very much. In his eyes they saw kindness and love. They knew that Jesus had something important for them to do, something more important than catching fish. They put down their nets and followed Jesus. These two men became close followers of Jesus, as did ten other men whom Jesus also called to follow him.

They lived with Jesus. He taught them many things. He taught them about God's love. He taught them about the good ways of living. He taught them to share God's love with others.

These men listened to Jesus. They wanted to be like him. They wanted to live in the ways he lived. They wanted to share the things he taught them with others.

POEM:

JESUS' WAY

As we grow from day to day,

We would grow in Jesus' way,
Strong in body, wise in mind,
Loving God and all mankind.

As we live from day to day,
We would live in Jesus' way,
Quick to help all those in need,
Showing love in word and deed.

QUIET TIME:

As the pianist plays quiet music, let us think about Jesus and his work. He still needs followers today to help him tell about God's love. (Pause)

In this quiet time, let us decide in our own minds whether we are willing to become followers of Jesus. (Pause)

This means that we must learn more about Jesus and his kind loving ways. (Pause)

This means that we must learn to live in the kind and loving ways that Jesus lived. (Pause)

This means that we will tell others about Jesus and his love. (Pause)

Thank you, God, for Jesus. Help us to take time to learn more about Jesus and his loving ways. Help us as we try to live in his ways. Help us to share Jesus' way with others. Help us to be good followers of Jesus in our homes, in our play, in our schools and in our church. Amen.

OFFERTORY

DEDICATION PRAYER: Dear God, accept these our gifts. May they be used to carry on the work and message of thy church. May they be used to help someone in some community change to a better way. Amen

2. Something is happening to my friends

WORSHIP CENTER: Picture of a group of junior boys and girls engaged in discussion or play.

PRELUDE: "At Work Beside His Father's Bench," No. 46

CALL TO WORSHIP: (Say aloud the words of the first half of the second stanza of the hymn just played.)

HYMN: "Lord, I want to be a Christian," No. 86

THE JUNIOR MEDITATES:

(This can be most effective. Select your junior carefully. You, as the leader, will have to work closely with him. This will be a very valuable experience if you are able to help the junior express his own thoughts and use his own words. This is only a guide. Both the junior and the adult should be heard but not seen.)

Junior Voice: I can see I am changing, but I can also see that it is hard to change. Last Sunday I promised God I would do better in school; that I would be more loving at home; and that I would be a better friend. I did pretty good until about Wednesday, or was it Thursday? It is so hard to stick to your words when little sisters and big brothers are a nuisance. It is so hard to be loving when Mother just doesn't understand and Dad doesn't have time. It is so hard to be a Christian friend when the whole club votes one way and you stand alone. It is good to come back to church school and think about it all and well, to start all over. I guess church school is to help a guy start again.

(Quiet interlude of music of about 12 seconds)

An Adult Voice: Did it ever occur to you that your friends feel the same way you do? Your friends are changing, just as you are, and it is hard to change. Oh, it's easy to grow a few inches taller—that happens automatically; I mean changes that make a person better. These changes do not come automatically. You have to work at it. So do your friends.

QUIET MUSIC (for about 5 seconds and then background music through the meditation)

GUIDED MEDITATION:

O God, creator of Me! I thank thee for growth and change. Growing is a very puzzling experience. Help me to understand it.

Silence

I am glad I am growing, physically, that is. Help me to take good care of myself.

Silence

For my family, I thank thee. But help me to live with them more lovingly. Help me to understand my little sister and my big brother. Help me to help them like me.

*Hymn numbers refer to *Hymns for Junior Worship*.

Junior Department

by B. Margaret VOSS*

THEME FOR SEPTEMBER: *Something Is Happening*

For the Leader:

This is the month when juniors are very much aware of changes. The care-free schedule of the summer months is over and now they are back in school. There is another change, too. They have grown in inches during the summer months; the school clothes of last spring no longer fit. When at school the boys and girls tell what they did during the summer, they begin to feel their growth. It is well to pause and meditate at this point. How can we best help our juniors get the full significance of growth and change, to understand that with change come moments of frustration, pain, and feelings of utter aloneness?

1. Something is happening to me

WORSHIP CENTER: A picture of Jesus as a boy in the Temple.

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP: Psalm 139:14

GUIDED CONVERSATION:

"What new skills did you develop this summer? What new friends did you make? What new things did you see? What new things did you learn? How much did you grow this past summer?"

I can see some great changes in many of you. You are a year older and in a new grade in school. With every inch you grow and each new skill you learn you are able to take on greater responsibility."

(Guided conversation can be extremely valuable, for the leader can glean much from spontaneous replies from the boys and girls. However, there is a danger that it may get out of hand. The "tapering off" is something the leader feels. Skill in leading conversation grows the more you do it. Please try a little today, more again later, and soon you'll grasp the "feel" of it.)

STORY: In our Bibles we read the story of a boy who grew and changed. Folks didn't notice this happening until one day . . . (Story in Luke 2:40-52)

GUIDED MEDITATION:

Dear God,

Help me, as I grow physically, always to take good care of this body in which I live and with which I move.

Silence

Help me each day as I strive to do a better job with my work at school.

Silence

Help me to be more loving at home.

Silence

Help me to be a better friend.

Silence

Thank you for being so near. Amen

SONG: "O Jesus, Lad of Nazareth," No. 82*

*Grand Rapids, Michigan.

Silence

The same goes for my friends. We all need friends. Especially those in the same grade in school. Help me to make new friends, too.

Silence

I want to be a better Christian. Help me, O God, I pray. Amen.

HYMN: "I Would be True," No. 62

OFFERTORY

DEDICATION PRAYER: O God, for joy of human love, brother, sister, parent, child, and friends on earth, we give thee thanks. Accept these our gifts and tithes as a part of ourselves, and may they be used to build better relationships between people and people; and between people and thee. Amen

3. Something is happening to my family

WORSHIP CENTER: A picture of a family engaged in some activity.

PRELUDE: "I Would be True," No. 62

CALL TO WORSHIP:

God be in my head,
and in my understanding;
God be in my eyes,
and in my looking;
God be in my mouth,
and in my speaking;
God be in my heart,
and in my thinking;
God be at my end,
and at my departing.

SARUM PRIMER, 1558

THE JUNIOR MEDITATES (The same as last service):

Junior Voice: I just don't get it. It seems like all week I tried so hard, but I just made a mess of everything. All I get from Mom and Dad is another job. Even Sis wants only a "fix-it" man. And Bill, he just wants me around when I can help him do a dirty job. When I try to help my friends they just give me the "brush-off." They always want to "crab" about something. Seems like everything I do is wrong. What's the use anyhow?

An Adult Voice: Wait a minute! Are you going to be a quitter? Let's just stop and look around. Maybe you are trying too hard. Let's look at your family. Mom and Dad have noticed the change in you. They see you are growing not only in size but also in following through on important jobs. Each chore you do is important and they are depending upon you. Yes, you are growing up to the place where you can assume greater responsibilities. Don't let them down.

Your little sister sees the change, too. Sure she brings you the broken toy to fix. Did she do that before? No, she always thought you were an old "tease." Now she sees something more in you. She will trust you with her most precious toy. Don't let her down.

You say the only time Bill wants you around is to clean the garage. Do you remember the time when he didn't want you, his "kid brother," around at all? Did you really listen when Bill said "Come on, let's clean the garage"? It sounds to me like an invitation. What did you do with it? Did you gripe all the time you were together? Did you ask him how football practice was coming? Did you tell him you hope he makes the team? He likes having you

around. Don't let him down.

And you say your friends "brush you off," that they only want you around when they want to "crab" about something. Did it every occur to you they see a change in you? Maybe they see in you someone they can trust with their complaints and know you won't pass them on. Are you interested enough in them to listen and try to be understanding? They are depending upon you. Don't let them down.

Growing pains—yes, it is painful to change and grow. It is not easy. Sometimes it hurts so much we can't see or hear correctly. We think we saw and heard something different because of how we felt inside. Changing isn't something you can do in one week. You must keep working at it. Keep growing, and remember God will help you. Don't let Him down.

SILENT MEDITATION: (If the leader feels the group needs guidance for this silent meditation, she can give one or two sentences such as: "Let us think for just a few minutes how we have changed. Let us ask God's help as we try to live more like he would have us." This period can be about 25-30 seconds.)

HYMN: "I Would be True," (verses 1 and 2)

OFFERTORY

OFFERTORY PRAYER: O God Almighty, you have given us so much for which we are grateful. Accept these our gifts and tithes as a token of our gratitude. Amen

HYMN: "I Would be True" (verse 3)

"I would be prayerful through each busy moment;

I would be constantly in touch with God,
I would be tuned to hear his slightest whisper;

I would have faith to keep the path
Christ trod;

I would have faith to keep the path
Christ trod."

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4. Something is happening in my church

WORSHIP CENTER: A picture of your church—if possible, a large colored one.

PRELUDE: "Let us with a gladsome mind," No. 23

THE CALL TO WORSHIP:

"Be still and know that I am God" (Psalm 46:10)

"Surely the Lord is in this place." (Genesis 28:16)

THE JUNIOR MEDITATES (As for past two services):

Junior Voice: I feel I must be still to catch up with myself. Every day is full of changes. Even here in church school there are changes. I look about me and I see new faces, children and teachers. I see new pictures. We're studying new material in our classes. They ask us to write our own thoughts. We are asked to serve on committees. New things are happening to me. I am treated differently. I guess they can see I am growing up. I wonder what God expects of me as I am growing?

The Adult Voice: That, my wondering junior, is what every growing person seeks to find out. In silent meditation here, at home, at school, while at play as you talk with God you will find out. Besides asking for your answer, remember to glorify God and be grateful.

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Regularly attend church school to study and worship. Ours will be a great church if you will remember always to worship when you come here. Listen to the words of this poem.

Beautiful is the large church,
With stately arch and steeple;
Neighborly is the small church,
With groups of friendly people;
Reverent is the old church,
With centuries of race;
And a wood church or a stone church
Can hold an altar place.
And whether it be a rich church
Or a poor church anywhere,
Truly it is a great church
If God is worshipped there.

AUTHOR NOT LOCATED

GUIDED MEDITATION:

Let us talk with God.
Let us thank him for our church.
Silence
Let us thank him for teachers, leaders
and ministers who guide us in our study
and worship.
Silence
Let us ask God to show us the way we
can help to make it a great church.
Silence
Amen.

HYMN: "Let us with a gladsome mind,"
No. 23

OFFERTORY

OFFERTORY RESPONSE: "Bless Thou the
Gifts," No. 130

5. Something is happening in my world

WORSHIP CENTER: A colored picture of
a fall scene full of the splendor of
change.

CALL TO WORSHIP:

This is my Father's world,
He shines in all that's fair;
In the rustling grass, I hear Him pass,
He speaks to me everywhere.

THE JUNIOR MEDITATES:

Junior Voice: Why are there so many
changes in this world? Why do I have
to grow up? Why do the seasons come
and go? Why doesn't the pollywog stay
a pollywog? Why doesn't the caterpillar
stay that way? Why don't the leaves
stay on the trees? Can't I depend on
anything?

An Adult Voice: O yes, my puzzled
junior. There is much you can depend
upon. First, there is the love of your
parents, brother and sister. But far
greater than that, you can depend on
God. True, his world changes; his living
creatures grow and take on new form
and habits; his boys and girls grow and
change, but God never changes. The
laws of his universe never change. In
our part of the world day is always fol-
lowed by night, spring is followed by
summer. He is always present. He cares
about his universe and all life on it. He
will always love you. These things that
are so puzzling to you today show God
at work. Let's think about it a little bit.

"When the seasons change and each
brings wonders to enjoy;
When man plants seeds, working with
God so that there will be a harvest for
the use of mankind;
When the birds and animals are protected
in so many ways by His great plan;
When people's lives are changed through
learning of Him;

When hardness of heart becomes thought-
fulness for others;

When there is unselfish love between
parents and between parents and chil-
dren;

When there is mutual understanding be-
tween teachers and pupils so that life
develops naturally but with the help
of guidance;

When ministers think of themselves as
guides and friends and the church is
a source of inspiration and help;

When people work constructively for a
world where war is unknown;

When true friendship between individ-
uals and race prevails—

Then we know God's spirit is at work."
MRS. ELEANOR KENDIG²

OFFERTORY

OFFERTORY RESPONSE: "Bless Thou the
Gifts," No. 130

PRAYER: O God, you are very great.
You do many things I cannot under-
stand. Sometimes these things you do
are frightening. But I know you are
guiding all your creatures and love us
all. You guide and care for the birds
of the air, the fish of the sea, and the
animals that roam the earth. There-
fore, I know you will care for me in
the midst of all these changes. Amen.

HYMN: "I Would Be True," No. 62

²Original source not located.

Junior High Department

by Robert A. KNOWLES*

THEME FOR SEPTEMBER: *Growing with God*

For Those Who Lead Worship

In church schools, just as in public
schools, September marks the beginning
of a new year of activity and study. For
those churches that do not have church
school sessions throughout the summer,
it is literally a new start. Even for those
churches which maintain an active
schedule of class activities through July
and August, there is a consciousness of
a fresh beginning in September as classes
are promoted, new members are enrolled,
and those who have been away during
summer months return to take up again
the quest for religious faith and knowl-
edge.

In one sense, therefore, September
becomes a time for the beginning of
new growth in our churches, and this
ought to be a conscious growth with
God. One very important way of help-
ing people to grow with God is through
worship, and so the leaders of worship
have the responsibility and the oppor-
tunity to guide and direct such growth.
This cannot be taken lightly nor can
the responsibility be discharged hur-
riedly or carelessly.

Leaders of worship ought to know
what they are doing when they pre-
sume to guide others into a conscious
sense of the presence of God in human
life. They themselves must have this
same consciousness; there must be wor-
ship on the part of all involved. Those
who lead are not putting on a per-
formance; worship is not an occasion
for the parading of the talents of the
best readers and speakers.

Worship means "worthship," the rec-
ognition of God as being the highest
worth, the awareness of the majesty and
the wonder of God, the reaching out

to him in trust and faith, the willing-
ness to surrender one's own will so
that God's perfect Will might work
through the individual. This is the
reason for worshipping.

The materials offered here as resources
for worship are incomplete as they
stand. It is hoped that no group will
attempt to use them just as they are,
but instead will supplement them in
such a way that the total experience
of worship will have particular mean-
ing for the particular group.

If your group does not have the use
of the church or a chapel for worship,
at least provide for some kind of wor-
ship center which will help to direct
the thoughts of the worshippers toward
God. Keep such a center simple and
uncluttered, making use of one or two
symbols such as the cross or the open
Bible, appropriate pictures, and the like.

Prepare carefully for worship. There
will, of course, be many opportunities
for spontaneous worship in the church
school or fellowship group, but when a
period is set aside specifically for wor-
ship it ought to be made as meaningful
as possible. Those who lead must re-
hearse carefully beforehand so that
when the time for worship is at hand
they may proceed without having to
worry about strength of voice or pro-
nunciation of words or other elements
which might detract from the experi-
ence.

Use your Bible and hymnbook wisely;
draw upon the resources of music and
poetry and published prayers; strengthen
your own understanding of what wor-
ship means and is by reading a book
like, *Restoring Worship*, by Clarice
Bowman (Abingdon, \$2.50). Worship is
an opportunity for growth and a means
of growth. Be sure that you and your
group grow with God.

* Field Secretary for Junior High Work,
Congregational Christian Churches, Boston.

1. Laboring in God's Kingdom

CALL TO WORSHIP: Use the first two verses of the hymn, "Creation's Lord, We Give Thee Thanks."

HYMN: "Joyful, Joyful, We Adore Thee," or "Praise to the Lord, the Almighty"

MEDITATION:

WE WORK WITH GOD

Each year the first Monday in September is set apart and celebrated as Labor Day. This is a day when we give grateful recognition to all those people who work faithfully and steadily, day by day throughout the year, to provide the goods and materials and services which are necessary for the maintenance of life and for the establishment of safe, comfortable homes and communities in which to live. Our country has been blessed with an abundance of raw materials which make it possible to produce manufactured goods in great quantity.

Unfortunately, we too often think of material things as being the ultimate goal toward which we work, and many people find themselves in the rut of working only to accumulate money with which to purchase the things that other people have made. So they work only that they may have a fine car and a large home and lots of expensive clothes and many kinds of fancy food; and they find that their appetites for these things are never completely satisfied.

This is not true only in the United States, of course, nor just in the present time. The same kind of problem existed in Jesus' time, and, interestingly enough,

what Jesus had to say about it then applies just as well today. Listen:

READER: John 6:27-29

The work which is most important of all is the work of God, and that means living the way that God wants us to live. Working to provide the necessities and comforts of life is important, to be sure, but not as important as working to establish God's kingdom of love and peace and mutual good will. We find guidance for this kind of work in the life and teachings of Jesus Christ; he is the foundation for all of our work. Listen to what Paul has to say in this regard:

READER: I Corinthians 3:9-11

Everyone who claims to be a part of the Christian fellowship and strives to pattern his life on the life and teachings of Christ becomes a laborer in God's kingdom. Our task is to discover, as best we can, God's will for our lives and to apply his will to everything that we do.

We have the opportunity to learn how to accomplish this task better as we come together in our church. Here we can learn about God and about Jesus Christ. Here we can find out how other people have given their lives to serving God. Here we can discover the blueprints for meaningful living as we search through the Bible. As we begin a new year in our church, we can look forward to new experiences of learning and growing as we work together to help build God's kingdom on earth.

HYMN: "O Master Workman of the Race" or "Forth in Thy Name, O Lord, I Go"

PRAYER

2. Increasing in Wisdom

INVOCATION: O God, who art the source of all wisdom and power, we come to thee now in the spirit of worship. Grant that our minds might be open to receive thy truth and that our lives may be useful in thy service. Amen.

HYMN: "Open My Eyes That I May See"

SCRIPTURE: Proverbs 8:1-17

LEADER'S TALK:

INCREASING IN WISDOM

Often we hear it said that education is very important. We need to learn how to read and write and speak properly so that we may communicate with other people. We need to know how to work with numbers so that we'll be able to figure correctly and handle money adequately. We need to learn about physical laws and historical events in order to have a better understanding of our world and the people in it.

The need for education has been stressed since the very founding of our country; the Pilgrim fathers saw to it that a school building was erected in every community. We don't always like to study, but each of us realizes how important it is to take advantage of educational opportunities.

In our churches we speak often in terms of Christian education, and this is important too, because we need to be informed about the Bible and the people whose lives are recorded in its pages. Every Christian ought to know something of the history of the Christian Church as it has grown and spread throughout the world. We need to know about the life and teachings of Jesus Christ if we are to call ourselves his followers. We need to know about many things if our minds are to grow.

Just knowing about something, however, is no guarantee that such knowledge will be useful to us. Education is—or ought to be—more than just stuffing one's mind with all kinds of facts. We learn from the Gospel of Luke that Jesus increased in "wisdom," and wisdom means the ability to deal with facts, especially as they relate to life and conduct. Jesus knew many facts about the Old Testament, including the various laws and commandments, the sayings of the prophets, the experiences that men had had with God. What made Jesus such a great teacher is that he had the wisdom to apply those facts to his own life and to the lives of others. He was wise in his understanding of God's will for mankind.

You and I can also increase in wisdom as we learn to apply our knowledge to the way we live and to our relationships with other people. Especially do we need to increase in Christian wisdom so that our lives may be as meaningful and as useful as God intends them to be.

PRAYER

HYMN: "Lord, Speak to Me That I May Speak" or "Take My Life"

3. You Are God's Temple

CALL TO WORSHIP: Psalm 105:1-4

HYMN: "I Would Be True"

SCRIPTURE: I Corinthians 3:16-17

LEADER'S TALK

GOD'S HOLY TEMPLE

How many times have you had some relative or friend of the family who has not seen you for some time, greet you with the words, "My, how you have

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by Louise Griffiths
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grown since I last saw you?" Physical growth is one kind of growth that is fairly easy to see and to measure, and many junior high young people grow quite rapidly during the course of a year or so.

Sometimes we tend to worry because other people grow taller or heavier or more muscular than we; or we become concerned to find that we ourselves are tall and slender or short and chubby and different from our closest friends. What each of us needs to be aware of and remember is that not everybody grows according to the same timetable or plan, but that there are many different kinds of normal growth patterns. People have different physical characteristics just as they have different mental abilities and different talents.

Rather than become concerned about our bodies, each of us ought to accept his own physical stature, take care of it, and use it according to its strengths and its limitations. Paul spoke of the body as being God's holy temple; it is the dwelling place of the spirit that makes each person an individual who is sacred in God's sight. Thus, each person has the responsibility of caring for his own temple of the spirit.

It is amazing how much actual punishment the human body can take. People have recovered from severe burns, from broken bones, from lack of food, from torture, from serious illness. No one of us would deliberately subject his body to such treatment. However, there are other, less drastic ways of mistreating the body which still tend to lessen its effectiveness. Sometimes we try to get along without an adequate amount of sleep, or we neglect to eat certain foods which are necessary to maintain a balanced diet, or we eat foods containing too much fat or too much sugar, or we do not give proper attention to cuts and bruises and they develop into more serious ailments. When this happens, we are being as neglectful of "God's temple" as is the home-owner who allows his property to become slum-like by refusing to take proper care of it.

Jesus grew in "stature." He must have had a reasonably strong body or he would not have been able to carry on the rigorous work demanded in the carpenter's shop. We can be sure that he knew the value of taking proper care of the physical gifts which God gave to him. We today, as followers of Jesus, can do no less.

PRAYER:

O God, who art the strength of our lives, we give thee thanks for strong and healthy bodies. Grant us the wisdom to care for our bodies so that they may always be strong and useful in thy service. If we should fall victim to accident or illness, help us to be patient and cooperative as our bodies return to good health. Let them truly be temples of thy spirit after the example of Jesus Christ in whose name we pray. Amen.

HYMN: "The Body, Lord, Is Ours to Keep"

4. God Plays No Favorites

CALL TO WORSHIP: John 4:23, 24

HYMN: "God of Grace and God of Glory" or "We Praise Thee, O God"

SCRIPTURE: Philippians 2:1-13

LEADER'S TALK:

GOD PLAYS NO FAVORITES

The Gospel of Luke tells us that one of the ways in which the young boy, Jesus, grew was "in favor with God . . ." At first glance it might seem as though this meant that Jesus was one who therefore received special privileges from God. Jesus himself, however, knew that his only privilege was to live according to the will of God, and to serve God every day of his life.

Jesus grew in favor with God, because his growing life was given over to God. Even as a young boy, Jesus was conscious of the need to learn all that he could about religious faith with all of its opportunities and obligations. The depth of his own faith was such that he thought of God as his heavenly Father, and he put his complete trust in God. One of the best remembered prayers of Jesus contains the words, "not my will, but thine, be done." Little wonder that he grew in favor with God.

To be in favor with God means that one is acting in accord with God's will. It does not mean that God will show special favoritism toward the person, for God plays no favorites. God did not interfere to save Jesus from death on the cross, even though he might have done so. Jesus died because of men's unwillingness to accept his teachings, which required many changes in the way that men lived and thought. God has given every person the right to choose for himself whether or not he shall live with God or apart from God, and those who put Jesus to death thereby chose to reject the abundant life with God.

You and I also have the right to choose. We can reject Christ and his teachings and go on and live lives without direction or meaning; or we can accept Christ as the one who most surely points the way to God. Some of our best opportunities for learning about Jesus' teachings concerning God come in the hours that we spend together in our church, as we study and worship together. All of us, in the weeks and months that lie ahead, can also grow "in favor with God" as we discover and accept and apply his will for our lives.

PRAYER of dedication to God

HYMN: "That Cause Can Neither Be Lost nor Stayed" or "Rise Up, O Men of God"

5. One Great Fellowship of Love

CALL TO WORSHIP: Psalm 100

HYMN: "Come, Let Us Join with Faithful Souls" or "God of the Nations, Hear our Call"

SCRIPTURE: Ephesians 4:1-8, 11-16

LEADER'S TALK:

IN FAVOR WITH WHAT MAN?

There are four areas of growth mentioned in connection with Jesus: wisdom, stature, in favor with God, and in favor with man. All four of these areas apply equally well to us; indeed, we cannot claim that our lives are balanced at all unless there is evidence of growth in each of the areas.

Physical and mental growth can be measured in one way or another. Being in favor with God has to do with our spiritual growth and our understanding of God's will for our lives. What does it mean to be in favor with man? Why must we be "in favor"? And in favor with what man, or men?

To be in favor with anyone means to have that person's regard or esteem; he approves of what is being done and of the one who does it. Jesus, as a young person, grew in favor with man, because he was recognized as one who was serious about his religious faith. He was undoubtedly the kind of a boy who was helpful and fair in his dealings with others.

It was inevitable, however, that Jesus should lose favor with certain persons when, as a grown man preaching and teaching throughout the country, he condemned those who disregarded the will of God in favor of their own selfish ways. No one, not even Jesus, can win the favor of those whose ideas about God and about their fellow men are in direct contradiction to one's own.

It becomes important, therefore, that we be sure about whose favor we want to win. If our lives are lived according to the high standards of Christ, then we shall earn the favor of those who are also seeking the highest goals in life. If we give up Christian standards in order to please those who cannot attain to them, then we may win their favor, but we certainly shall not grow in favor with God.

Each of us has the opportunity to grow in favor with the men who count, with those who are seeking to build a better world based upon brotherhood, justice, and peace. Each of us has the opportunity and the responsibility to make his own contribution to such a world. This is not something that has to wait until a certain age is reached. This is something that each person can work at now, wherever he is. We can exert our Christian influence within our family circles, in our schools, in our neighborhoods.

Let us take advantage of the opportunity for growth. Let us live life at its best, in the presence of God and in the company of those who follow Christ.

HYMN: "Teach Us, O Lord, True Brotherhood" or "These Things Shall Be"

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Senior High and Young People's Departments

by Ian J. McCRAE*

THEME FOR SEPTEMBER: *Basis for Beginning*

For the Worship Committee

September is probably the time when your fall program moves into high gear. It is quite likely that you are a new worship committee and that the planning of these services is your first major responsibility.

If this is so, be sure to find out something about worship before you start. Your counselor or minister can suggest books to read. Your denominational youth materials will give help. Back issues of this *Journal* contain many suggestions. Take your job seriously; it is an important one.

The materials for this month will help your group to consider the basis on which you are beginning your fall program of activities. They will help you to struggle with the questions: Why does our group do what we do? What is the purpose of it all? How can we decide what is a worthwhile activity and what is not?

Again it needs to be said that these services are not intended to be simply lifted from the *Journal*. They should not be used just as they appear. They are one more resource for worship materials. They need to be reworked, adapted, shortened, or expanded for use with your group.

1. The Shadow of the Cross

As it is written, this service concludes with Communion. However, this can be omitted and the first part of the service used separately. The worship center should be a cross. It is quite effective to silhouette the cross on the front wall of the room which you are using. The part of the "Youth" is most effective if memorized but can be read from the back of the room while another young person pantomimes the part.

It is important for the group to begin this service in an attitude of quiet and meditation. This can be created through the use of hymn singing, quiet music; or a brief period of silent meditation.

Youth: (standing, chin in hand, looking down, as if lost in thought. Begins to speak very slowly and then increases the speed.)

Christian, church, youth group, Jesus

* Minister of Education, University Christian Church, Des Moines, Iowa.

¹ Verle Larson, a fine arts student at Drake University worked with the writer on this service.

—what does it all mean? I want to do what's right. At least, I think I do. But how can I know? And what makes a group Christian? I've often wondered about that. Should we be different from all others? (Pause) I suppose I really know. We follow Jesus—that's the difference. We accept the cross because he died for us. We take up the cross and carry it. Why sure, that's it. I wonder why I ever was confused. Of course that's what we Christians do. Accept the cross and bear it, that's all. I'm glad I got that figured out. It bothers me when my faith is all mixed up. Now I can relax and not have to think about it any more. (Looks up, sees the cross, and points to it.) There's a cross right now. Since that is what I follow, I had better kneel right down and say my prayers before it. (Kneels before the cross.)

Youth: Up from your knees, youth!

Youth: Who tells youth he should not kneel in prayer before the cross?

Youth: The spirit of those who do true homage to the cross.

Youth: Yet you tell me not to kneel before the cross.

Youth: This I tell you. You have cheapened the cross. You make a pretty worship center out of it. You wear it around your neck as a trinket. You talk about carrying the cross as easily as you chat about a football game or a Saturday night date. You, Christian youth, have become so familiar with the cross that it has lost its meaning.

Youth: (rising from his knees) But we did not intend to do that. We were just following the Bible. Doesn't it say that "God so loved the world that he gave..."

Youth: You quote your scriptures as easily as you wear your crosses.

Youth: But when we accept the cross, we mean we accept it as a symbol of the suffering Christ went through for our sins.

Youth: When you accept a symbol in place of something, too often you forget the original. When you then hold to the symbol it becomes an idol and you become a worshipper of idols.

Youth: A dollar bill. Do you think of the value it represents, the strength of government which alone gives meaning to the bill? Or do you treasure it because of what it can get for you?

Youth: The award you worked so hard to win. Do you think always of the joy of having the ability to win the award? Or is it something that looks good on your sweater, or on your mantle, or after your name in the school annual; something which will impress people of lesser ability?

Youth: What were you thinking as you knelt before the cross?

Youth: I'm not quite sure.

Youth: Were you thinking of the suffering of Christ? Were you thinking of what really is involved in offering to carry such a cross? Were you thinking of the sacrifice you will have to make?

Youth: I think I was.

Youth: Perhaps you were. And yet to think of it is not to believe it. And to believe it is not to accept it fully. And to accept it is not to experience it. You stand in the shadow of the cross but the real cross you do not see or feel.

Youth: Can anyone experience the real cross?

Youth: Some have come close to experiencing the sufferings of the cross. The stream of history records many, both in ancient times and in the present. The suffering of the cross is not only physical. Recall the words of Jesus.

Youth: "Father, forgive them, for they know not what they do."

Youth: Christ bore the pain of rejection. He talked of a new kingdom. He spoke of a new way of life and love. And for this he was greeted with jeers, he was spat upon. He was rejected by his own people. They turned on him. Others have known that feeling. Woodrow Wilson built an organization which he thought would benefit all mankind. All lauded his work except his own country; the United States rejected it and this defeated his dream.

Youth: "My God, my God, why hast thou forsaken me?"

Youth: Was this a momentary pain of failure? Did Christ feel just then that all was lost, that he was alone with none to help? And think of the pain of his disciples as they watched him die. Not only were their hopes crushed but their own lives were in danger from the very gospel which they thought would save the world.

Youth: Those you have talked about are all great men. How can we who are young experience the cross of Christ?

Youth: Greatness makes no difference. What all of us must do is to have a great concern and love for our fellow human beings. This is Christ's greatest teaching. If our love is great enough, then the cross will be ours to know.

Youth: We youth have talked often of bearing the cross. Perhaps it is a tougher job than we have thought.

Youth: It is a tough job, but one that you must undertake if you are to be a follower of Christ. So kneel again before the cross, O Youth, and think of what it means. Think of those whom you can help. Think of how you'll take a stand for what is right. Think of what your group can do to grow beyond itself and its own interests. Think of how you'll use your life.

Youth: Yes, I will kneel again before the cross. Not because I know all that it means. But rather because I want to try to follow Him who is the way, the truth, the life.

HYMN: "When I Survey the Wondrous Cross"

Youth: (Rising and facing the group.) Now that we have thought about our task and recognized its difficulty, let us renew our pledge to follow Christ.

Youth: Let us remember how Jesus on the night that he was betrayed took bread, and after he had blessed it, he broke and gave to his disciples, saying: "Take, eat, this is my body broken for you. As often as you do this, remember me." And in the same manner also, he took the cup

saying, "All of you, drink of it. This is the new covenant in my blood. As often as you drink it, remember me." So let us take Communion, remembering him who died for us.

Voice: I beg your pardon.

Youth: What is it this time? Have you not interrupted our meditations enough already?

Voice: I come not to interrupt, O Youth, but to make you think. You have said that you are to eat the loaf and drink the cup in remembrance of Him. But what does this mean? Is this the mere recalling of a life of sacrifice, a sacrifice made once for all men? Is your remembrance of one who took your place, who "died for you" to use your phrase?

No, O Youth, that will not do. It is not enough. For you must also say that you must die for Him. The selfish, grasping "you" must die. The prideful "you" that puts you at the center of all things must die. The thoughtless, sometimes even hating "you" must die. You see, you must not make of this a mere remembrance of some distant past as if it were history and nothing more. What you are about to do through loaf and cup must speak out of the past but to the present. This cross before you in this room is yours as well as His.

Can you not see that when you eat this loaf and drink this cup, you are proclaiming to the world that Christ lives in you—in thought and word, in attitude and daily action? Are you still prepared to eat and drink? (Pause) Your silence does you credit, Youth. No easy answer will satisfy this. But still you must decide.

Youth: I am prepared, O Voice. For though I will not always live up to my best, yet try I can and will. Yes, we will come with humbleness of spirit and with a dedication of our total selves to God whom we see in Christ.

THE SERVING OF THE EMBLEMS
BENEDICTION

2. That We Might Think

The remaining materials for this month do not consist of an integrated worship service. They are, rather, individual items which you can use along with other resource material as you plan. Their unity lies in the fact that each of them causes us to rethink the purposes for which our group exists.

STATEMENT OF PURPOSE (might be read in unison)

I come, full of hope, to a new experience. All around me are friends. Some whom I know very well and others who as yet are only names. They too have come filled with hope. I reach my hands out to join with them, knowing that they do the same. We are not here as a collection of individuals but as a group. It is not just I who come, but we!

We are a group. No one imposes his will upon us. No one stands over us. This is the first fact of our being here. We are together. We know that there are words to be spoken, ideas to be conveyed from other minds to ours, and leaders to guide us. But we also know that the leaders do not produce us; they do not change our lives. This we must do ourselves. They are a part of us and we work together in our common tasks.

We are more than a collection of in-

dividuals. We are a group. We are a part of the family of God, part of the Church. We are a group not just because we say we are, but because God calls us through Jesus Christ to belong to each other and to him. It is in our togetherness even as two or three persons that we know the presence of Christ.

PRAYER OF CONFESSION:

O Thou unseen source of peace and holiness, we come into this time and place of quiet to be filled with pure and solemn light. As we come to thee, we remember that we have been drawn aside from the straight and narrow way; that we have not walked lovingly with each other and humbly with thee; that we have feared what is not evil and wished for what is not holy. In our

weakness, be thou the strengthening power of life. Arise within our hearts as healing, strength, and joy. Day by day may we grow in faith and in the purity by which we may see thee, and in the larger life of love to which thou callest us. Amen.

LITANY OF DEDICATION (1)

Leader: Thou source of all truth, who hast endowed us with intellects and has made us to think thy thoughts after thee,

Group: We rededicate our minds to thee, O God.

Leader: Thou lover of all persons, whose great sympathy and compassion and love are poured out on all people everywhere and who art not willing that



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one person should be forgotten,

Group: We rededicate our hearts to thee, O God.

Leader: To the Christian enterprise throughout all of the earth and to the acceptance of our full responsibility,



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Group: We rededicate our time, talent, and treasure to thee, O God.

Leader: To the establishment of Christ's way in our relationships in school, at home, and at the church,

Group: We rededicate ourselves to thee, O God.

Unison: Loving and eternal Father of us all, who has called us to be partners with thee and has given each of us a work to do, take our lives and let them be wholly consecrated to thee. In the spirit of Him who came not to be ministered unto but to minister, even Jesus Christ. Amen

The hymn "Take My Life and Let it Be" could be used with the above litany very suitably.

LITANY OF DEDICATION (2)

Leader: Jesus Christ, the same yesterday, today, and forever. For the Life of Jesus which ever represents a challenge for us,

Group: We give thee thanks, Our Father.

Leader: For the teachings of Jesus and their power to change men's lives,

Group: We give thee thanks, Our Father.

Leader: For the sacrifice of Jesus and his great love demonstrated on the cross,

Group: We give thee thanks, Our Father.

Leader: For the resurrection of Jesus and its message that life is always overcoming death,

Group: We give thee thanks, Our Father.

Leader: For the power of Jesus to summon our best and to call us to high purposes,

Group: We give thee thanks, Our Father.

Unison: Our Father, help us to take

Jesus seriously. Let us be challenged by his life, his words, his sacrifice, his resurrection, and his presence. Through his leading may we find life for ourselves and others. Amen.

Suitable hymns to use with this litany are: "O Young and Fearless Prophet," "Christ of the Upward Way," or "He Who Would Valiant Be."

BENEDICTIONS:

Too little thought is given to these important words at the close of a service. It becomes just a way of letting the people know that the service is over. It should be, instead, something which makes the service complete. The first of these benedictions was written by the late Dean William Wallace Fenn of Harvard Divinity School and has been widely used.

"The spirit that was in Jesus be in us also, enabling us to know the truth, to do the will of God, and to abide in his peace forever."

"Send us forth, O God, to witness to the way of Jesus, which comforts the disturbed and disturbs the comforted. And let us do so in the spirit of love which unites us with each other and with thee, the love which we see in Christ Jesus."

Plays on peace and plays on race

(Continued from page 21)

teenage girl, 40 minutes. One interior.

A one-act play about discrimination in housing, when a church family decides to sell a house in a white neighborhood to the church Negro janitor. The play deals with the community pressures which are brought to bear; the slow, cautious support of other church people. Contrived but good, followed by discussion of the basic issues and necessary Christian action.

A Neighbor and Friend, Nevin E. Kendall and Samuel A. Rulon. (Westminster Press. Youth Fellowship Kit, Volume 15. Extra copies of play available to Kit users.) 4 men, 3 women, 1 girl. 30 minutes. One interior.

A Negro family, ejected to make way for new building project, finally rents a house outside of "Negro neighborhoods." The owner of the house and her minister urge the family to move in even though other white neighbors begin a telephone campaign to keep the Negro family from moving. The play develops with unusual sensitivity and insights into the feelings and reactions of the Negro family. A good play for production or study and discussion.

Cry the Beloved Country, Felicia Komai. (Friendship Press) Flexible cast. A three-act play in blank verse based on Alan Paton's novel of South Africa.

All or part of the play can be presented effectively as readings when a fully staged production, which could be handled only by an advanced group, is not feasible. Excellent for study. Might use the recording of "Lost in the Stars," the musical Broadway production of the same book, with the play.

Discrimination for Everybody, Edward

Counseling for Church Vocations by Samuel Southard

Professor of Pastoral Care, Institute of Religion, Texas Medical Center, Houston

... a careful study of the psychological drama of thought and action surrounding the young person's choice of a church vocation.

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From Broadman Press, the publisher of

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Mabley. (Samuel French) Cast of 21, primarily men but certain parts could be taken by either men or women. 30 minutes. \$5.00 royalty.

Based on a broadcast, "Created Equal," and sometimes too talky. However, the play deals in a humorous way with the economic factors of discriminators. Practicing discrimination costs money! Presents problems, but does not attempt to solve them.

Flame in the Forest, Cyril J. Davey. (Epworth Press, London) 3 men, 2 women. 30 minutes.

A tense drama, placed in Africa and based on the Mau-Mau trouble. A fragment of life picturing the conflicting problems of the Africans today, and the particular problems Christians face in upholding and witnessing to their faith. For a play originally produced in Great Britain, it presents an uncomfortably honest view of the white men's role in creating these problems for the Africans.

The Dark Places, Mae H. Ashworth. (Friendship Press) 2 men, 5 women. 30 minutes. One interior.

Seven people, trapped together in a farm house during a flood, are brought face to face with their racial and religious prejudices. Very little suspense; each character fits into a well-known mold. However, there are some speeches which help viewers perceive "the why" of prejudices.

Roger Williams and Mary, Albert Johnson. (Friendship Press) 2 men, 1

woman. 40 minutes. Suitable for sanctuary or stage.

A powerful dramatic reading telling of Roger Williams' flight for freedom, and showing insights into the civil and religious problems of his day which have parallels in the world today. This has been written for simple production, though careful lighting and excellent readers are essential. There is comparatively little action. Lends itself to study and opens up many ideas related to a Christian's responsibilities today.

Wilderness Road, Paul Green. (Samuel French. Royalty quoted on request.)

This "parable for modern times" is written as a pageant and deals with the Civil War strife in the border state of Kentucky. Large cast; difficult production. However, advanced groups with adequate facilities should not miss the opportunity and challenge of this script. Certain scenes lend themselves to study and discussion or for "cuttings" to be used as part of a program.

Sources from which to order plays

Denominational bookstores will take orders for the plays. Those wishing to buy from the publisher may write the following:

Oxford University Press, 114 Fifth Avenue, New York 11, N.Y.

Rinehart & Company, Inc., 232 Madison Avenue, New York 16, N.Y.

Samuel French, Inc., 25 W. 45th Street, New York, N.Y.

Walter H. Baker Company, Boston 16, Mass.

Dramatists' Play Service, Inc., 9 East 38th Street, New York, N.Y.

Lutheran Student Association of America, 327 S. LaSalle Street, Chicago 4, Ill.

Friendship Press, 257 Fourth Avenue, New York 10, N.Y.

Westminster Press, Witherspoon Building, Philadelphia 7, Pa.

Epworth Press, London, England.

The church and "exceptional" children

(Continued from page 16)

right where the real, deep interest is. That usually is close to some actual situation where a child or children need help. Some guidance is available. State Mental Health Associations can help immensely. Associations which work with crippled children can be of great assistance. We must not be afraid to call upon these institutions. They themselves are as aware of the problem as we are. But it is really our job, and we can find a way.

The church can't wait much longer to do this job. Already we have seen much progress in other areas, made by other so-called secular agencies. Our concern should be as great as theirs. We are not doing our Christian duty until we serve all the children in our land. And the most needy of all are those who are "limited" in one way or another, through no fault

of their own. We must make our church a servant to all our children.

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Don't Destroy Your Brain Cells 40c per 100; 25c per 50; 10c singly
Afternoon Decision (four girls or boys) \$1.00 per 100; 55c per 50; 10c singly (3c each for four copies)

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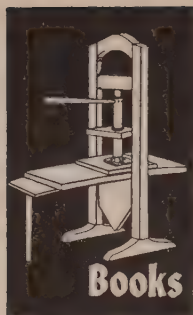
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NOTE: The review of *A Theology for Christian Stewardship* by T. A. Kantonen appears on page 7 of this issue.

The Large Family System

By James H. S. Bossard and Eleanor Stoker Boll. Philadelphia, University of Pennsylvania Press, 1956. 324 pp. \$6.00.

Six years of investigation and analysis went into the preparation of this book, based primarily upon the study of one hundred families with six or more children each. This was the first sociological study of the large family as a way of life, as seen through the eyes of persons who were children in those families. It included study of the effect of the large family system upon the offspring, their personalities, behavior, emotional stability, vocational fitness, and attitudes toward marriage and children.

Dr. Bossard is a specialist in the family and child field and has written more than thirty books. Dr. Boll is a research associate of the William T. Carter Foundation and has collaborated with Dr. Bossard on a number of books.

(For further comment about this book see the editorial on page 2.)

VIRGIL E. FOSTER

Should Christians Drink?

By Everett Tilson. Nashville, Abingdon Press, 1957. 128 pp. Cloth, \$2.00; paper, \$1.00.

This is not a tract against drinking. It is an objective study of the biblical, historical, theological and ethical issues involved. Although the author is definitely favorable to total abstinence, he throws out most biblical support for such a position. However, it would seem that the alleged dependence on biblical authority by temperance leaders is exaggerated. The author seeks to put the emphasis where it rightly belongs, namely, on the tragic effects of drinking on human personality, home and society. These things might well have been dealt with with greater force and in more detail. For it is in these areas that we find the modern answer to the question, Should Christians Drink?

Dr. Tilson has done a necessary job and done it well. It will be useful as a study book for youth or adult classes and groups, and should be in every church school library. Its honesty and candor will commend itself to the most skeptical.

CHARLES M. CROWE

Religion In and On the Job

By Eugene Carr. New York, Coward McCann, Inc., 1957. 128 pp. \$2.00.

This book, a collection of newspaper articles, was undoubtedly interesting, helpful reading in its original form, but as a book it leaves much to be desired. Reading a series of articles of two to three pages in length is a bit like reading a dictionary, the subject changes so often!

There is no major idea or thesis set forth and *developed*, as should be the case in a book. To be sure, each article touches on "religion in and on the job" but one never detects an explicit, respectable idea respecting the relation of job and religion. The book is essentially a monument to personal piety, and as such it is very welcome.

Of somewhat lesser importance is Mr. Carr's failure to define carefully his terms. "Religion" is a very broad term, and in American culture it tends to include secular notions and values. As it turns out, "religion" is what Mr. Carr's religion is; and any person's religion is improved by self-conscious, critical thought. Again, "job" is a broad term; does it include prostitution, dope-peddling, contraceptive manufacture, and so on and on? The reader can pretty well guess what Mr. Carr means by "job," but why should he have to guess, when this concept is a basic element in the book's subject?

Despite all that I've written above, I welcome this book and urge all to read it critically. A lay person's going on record respecting his religion is a welcome development; I hope Mr. Carr will continue writing, but with a good bit more self-awareness and critical thinking.

ELMER G. MILLION

The Interpreter's Bible—Volume V

Edited by George Arthur Buttrick. Nashville, Abingdon Press, 1955. 1142 pp. \$8.75.

The Interpreter's Bible—Volume VI

Edited by George Arthur Buttrick. Nashville, Abingdon Press, 1956. 1144 pp. \$8.75.

The completion of Volumes V and VI of the *Interpreter's Bible* is a great service to the Christian Church. For centuries Christians have looked especially to the writing Prophets of the Old Testament for inspiration and understanding of God's work in history. These two volumes provide fresh, new insights, both exegesis and exposition, into these important canonical books.

Volume V includes, besides the great books of Isaiah and Jeremiah, the treatment of Ecclesiastes and Song of Songs. Volume VI has Lamentations and Daniel, in addition to Ezekiel and the Minor Prophets (the Book of the twelve). These four "extra" books should be recognized as belonging outside the

prophetic canon historically, but their order in the English (originating from the early Latin and Greek translations) accounts for their positions with the prophetic books.

Once again a splendid group of biblical scholars and leading churchmen provide the penetrating discussions of the biblical text which is provided in both KJV and RSV forms.

Readers will be especially pleased to note the careful appraisal of the famed Dead Sea Scroll of Isaiah "A" in connection with the exegetical treatment of that book by Drs. R. B. Y. Scott and James Muilenburg.

The publishers have kept to their schedule with amazing punctuality during the past six years, without jeopardizing the quality of the contents. Only the twelfth volume has been delayed, but the "extras" which are being added to it to make the set even more useful will make the waiting more than worth while.

JOHN C. TREVER

A New Testament Wordbook

By William Barclay. New York, Harper & Brothers, 1957. 128 pp. \$2.50.

Before William Barclay became a theological professor, he was editor of "The Scottish Sunday School Teacher," and his writings always keep in mind the church school worker who wishes to improve his understanding of the Bible. This book, originally published by the Student Christian Movement, takes approximately two-score words out of the Greek Testament, discloses in each case the original significance of the term and the image it draws, and deftly indicates the relevance for today.

Liturgy, pedagogy and scandal are all English words which have picturesque background in the Hellenistic world. Dr. Barclay helps us to see their true import. "Koinonia" as the name of a Georgia farm is often in the news these days. Here *koinonia* is explained in terms of the Christian fellowship. Here is analysis of the Scriptural terms for "The failure which is sin" and "The mercy which wipes out sin." Here are descriptions of "The calling of God," "The life that is clean," and "The word of salvation."

Let no one avoid this book because each section begins with reference to the Greek. Dr. Barclay has remarkable facility at communication. The minister will find here not only a wealth of homiletic material but also inspiration to follow the method employed. The layman will agree that the author has succeeded in his "attempt to popularize the Greek dictionary."

J. CARTER SWAIM

Protestant Biblical Interpretation

By Bernard Ramm. Boston, W. A. Wilde Company, 1956. 274 pp. \$3.75.

A sermon on marriage was based on Ephesians 5:31: "the two shall become one." The minister made two points. He first emphasized the word "shall." This

means, he said, that it is foreordained and determined that the two are to be united. He next emphasized the word "become." This means, he said, that marriage is a process of growth that is controlled and directed. All of this may be true, but it is not what the text says.

The Greek here has a simple future tense and means that, after marriage, the separate personalities of husband and wife are to be merged into something different from either of them. Persons who make sermons like that should be required to learn one of the lessons of this book: "nothing should be elicited from the text but what is yielded by the grammatical explication of the language" (p. 134). The preacher in question is of that theological persuasion which would argue that grammar doesn't really matter. If the passage has a "devotional" meaning, let's take it and forget everything else. Again our author has a word for us. To distort the original meaning of a passage "simply because we feel under pressure to find something devotional or spiritual or especially edifying," he tells us, "is nothing short of trifling or tampering with Scripture" (p. 167).

Dealing as it does with such technical matters as exegesis and hermeneutics, this is a book for clergymen, though some lay teachers could profit by it. Literary, textual, and historical criticism are necessary, the author says, "so that we do not confuse the voice of God with the voice of men" (p. 2). Although this is almost Barth's language, the author re-

gards neoorthodoxy and liberalism as equally dangerous. The position which he holds is apparent from the use made of such words as amissibility, millennialism, amillenialism, epigenesis, rapture, dispensationalism.

Nevertheless there are warnings against "the insanity of literalism" (pp. 225, 235), and the whole concludes with a statement of the spirit in which all ought to labor: "A hermeneutical victory at the expense of Christian graciousness is hardly worth winning" (p. 267). Reading this book gives the feeling that we ought

to "leave the elementary doctrines of Christ and go on to maturity" (Hebrews 6:1).

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Index—Volume XXIII

September 1956—July-August 1957

Month Page

Month Page

Month Page

A

About Prayer, LOWELL BRESTEL	
HAZZARD	June 3
Administration (See also Leadership Education)	
Church and "Exceptional" Children, THE, JOHN D. ROZEBOOM	July 15
Church and School Cooperate, FRANK L. SIEVERS	Jan. 21
Church "At Home" to the Children, THE, CATHERINE McDONALD	Mar. 11
Church Groups for Young Parents, DREXEL W. MOLLISON	April 17
Don't Crowd! VIRGIL E. FOSTER	Oct. 18
Getting and Training Leaders, JAMES E. FIDLER	Nov. 20
How Rewarding Are Awards? MARY EDITH BARRON	Sept. 13
Is It Truly a Wasted Hour? (Edit.) APR. 2	
Job Descriptions for Church School Workers, FLOY S. HYDE	Oct. 14
Kit for New Teachers, A, MRS. LOCK C. RIEHL	Dec. 6
Longer Sessions—More Learning, ALVA I. COX	July 13
No Help Wanted, BURNEITE W. DOWLER	Feb. 10
Nursery Department Includes Parents, THE, MARY E. VENABLE and PHOEBE M. ANDERSON	Dec. 14
Nursery Parents Get Together, PHOEBE M. ANDERSON	Oct. 10
One Program—Indoors and Out, ROBERT W. TULLY	Nov. 7
Prepare for Sunday School, HENRY M. BULLOCK	Dec. 7
Those Behind the Scenes, HOWARD C. SPENCER	Dec. 6
Too Many Pupils, CAROLYN GODDARD	Mar. 4
Use Radio and TV "Spots," BRUCE C. MOSHER	Dec. 19
Wanted: Baby Sitters, MARY EDNA LLOYD	Sept. 14
Welcome Home! JOSEPH C. DANA	Feb. 4
What are the Facts about the Sunday Schools?	Apr. 14
When Parents Aren't Interested, JAMES S. and SARA KLEIN CLARKE	July 11
Why Do We Need Space? VIRGIL E. FOSTER	Apr. 15
Adult Work (See also Family Life Education)	
Welcome Home! JOSEPH C. DANA	Feb. 4
Adventures for the Family Through Books, IMO RUYLE FOSTER	Oct. 23
AGNEW, EDITH J. : Stewardship in a Child's Life	July 4
ALLAN D. MAURICE : The Decision Is Yours	Jan. 23
ALLSTROM, ELIZABETH : Christian Education TV for Children	Feb. 14
ANDERSON, BARBARA : Creative Dramatics—A Good Way to Teach	Oct. 8
ANDERSON, PHOEBE M. : Nursery Department Includes Parents, The (with MARY E. VENABLE)	Dec. 14
Nursery Parents Get Together	Oct. 10
Annual Meeting of Division—Report	Apr. 41
Another Year, WILLIAM E. WIMER	Apr. 10
Are You Paying Your Share?	Sept. 44
ARMITSTEAD, AUSTIN H. : Learn about Migrants	Dec. 16
Around-the-World Work Camps, C. FREDERICK STOERKER	Dec. 11

Art

Crucifixion, The, DONALD ALLEN SMITH	Apr. C
Head of Christ, JACQUES BAROSIN	Feb. C
Three Magi, The (German, 15th C.)	Dec. C
Audio-Visual Education	
Are You Paying Your Share?	Sept. 44
Audio-Visuals for Christmas	Nov. 48
A-Vs in Christian Education	Jan.-July
Christian Education TV for Children, ELIZABETH ALLSTROM	Feb. 14
Film Klips	Feb.-July
"Look Up and Live"—A TV Program, ALVA I. COX, JR.	July 17
Missionary Education Filmstrips	Oct. 47
New Movie on Stewardship, A, T. K. THOMPSON	July 10
Use Radio and TV "Spots," BRUCE C. MOSHER	Dec. 19
Audio-Visuals for Christmas	Nov. 48
A-Vs in Christian Education	Jan.-July

B

Back to God Again, LOWELL BRESTEL HAZZARD	July 3
BAILLIET, IRENE : Out-of-doors in Summer—with Primaries	June 8
BARNES, MARGARET E. M. : Plays on Peace and Plays on Race	July 21
BARRON, MARY EDITH : How Rewarding Are Awards?	Sept. 13
Before and After Camp, MABEL METZE	Nov. 18
Better Teaching Through Supervision, FRANK M. MCKIBBEN	Mar. 7
Bible	
It Happened in Reno, GERALD A. LARUE	Sept. 8
"Big Three" in Vocational Choice, THE, ELMER G. MILLION	Jan. 2
BOGARDUS, LA DONNA : Day Camping	Nov. 13
Take Children Out-of-Doors	Apr. 6
BONE, MAURICE D. : Trip Camping	Nov. 9
Books and Curriculum Materials	
Adventures for the Family Through Books, IMO RUYLE FOSTER	Oct. 23
Books for a Growing Leader, FRANCES C. MCLESTER	Dec. 21
"Living Right" Kit, CAMERON P. HALL	Feb. 16
New Course Guide, A, MARCUS J. PRIESTER	Jan. 27
Plays on Peace and Plays on Race, MARGARET E. M. BARNES	July 21
Resources for Leaders, W. RANDOLPH THORNTON	May 24
Stewardship, T. K. THOMPSON	June 19
Story Paper Boom, A, OTIE BRANSTETTER	Sept. 16
Where to Get Help, ELMER G. MILLION	Jan. 25
Books for a Growing Leader, FRANCES C. MCLESTER	Dec. 21
BRANSTETTER, OTIE : A Story Paper Boom	Sept. 16
BROWN, ELIZABETH : A Good Campsite	Nov. 22
BUCKINGHAM, MELVIN C. : Youth Week 1956 in Arlington, Virginia	Dec. 13
Building and Equipment	
Don't Crowd! VIRGIL E. FOSTER	Oct. 18
It's Never Too Hot to Attend Air Conditioned Churches	June 17
Lighting the Church Stage, ARTHUR S. RISSER	Mar. 12
Why Do We Need Space? VIRGIL E. FOSTER	Apr. 15

BULLOCK, HENRY M. : Prepare for Sunday School	Dec. 7
--	--------

C

Cabinet of United Christian Youth Movement	Nov. 46
CALHOUN, JAY R. : The Ministry Is at Stake	Jan. 18
Camping Resources, Methodist Camping Committee	Nov. 24
Camps and Conferences (See also Church Out-of-Doors)	
More Like Christmas than Christmas, VIRGIL E. FOSTER	Dec. 4
CATON, DOROTHY WEBBER : Whistle While You Worship	Feb. 7
Children's Work (See also Teaching Methods, Vacation Church Schools, and Weekday Religious Education)	
Christian Education TV for Children, ELIZABETH ALLSTROM	Feb. 14
Church "At Home" to the Children, THE, CATHERINE McDONALD	Mar. 11
How Children Become Stewards, EMMA JANE WHITE	July 5
How Rewarding Are Awards? MARY EDITH BARRON	Sept. 13
How to Teach a Song, MARY HUEY	Feb. 12
Longer Sessions—More Learning, ALVA I. COX	July 13
None but the Best Evangelism for Children, PAUL L. STUBBS	June 14
Nursery Department Includes Parents, THE, MARY E. VENABLE and PHOEBE M. ANDERSON	Dec. 14
Nursery Parents Get Together, PHOEBE M. ANDERSON	Oct. 10
Out-of-Doors in Summer—with Juniors, OLIVE D. SPARLING	June 9
Out-of-Doors in Summer—with Primaries, IRENE BAILLIET	June 8
Out-of-Doors into the Lives of People, THE, MARY E. VENABLE and EDWARD L. SCHLINGMAN	Nov. 4
Plan Your Outdoor Activities, MARY ELIZABETH MASON	Apr. 7
ROZEBOOM, JOHN D. : The Church and "Exceptional" Children	July 15
Stewardship in a Child's Life, EDITH J. AGNEW	July 4
Story Paper Boom, A, OTIE BRANSTETTER	Sept. 16
Storytelling for the Fours and Fives, RUTH FLURRY	Dec. 8
Take Children Out-of-Doors, LA DONNA BOGARDUS	Apr. 6
Theology and Children, E. G. HOMRIGHAUSON	Oct. 19
Too Many Pupils, CAROLYN GODDARD	Mar. 4
Wanted: Baby Sitters, MARY EDNA LLOYD	Sept. 14
When Parents Aren't Interested, JAMES S. and SARA KLEIN CLARKE	July 11
When Their Daddy Died, JENNIE S. WINSON	Apr. 9
Whistle While You Worship, DOROTHY WEBBER CATON	Feb. 7
Choice of Lifework, The—Begins at Home, FRANK R. WILSON	Jan. 7
Calls for Personal Counseling, WILLIAM E. HULME	Jan. 13
Demand Special Programs, ROBERT T. GARNETT	Jan. 11
Grows in the Church School, ELMER G. MILLION	Jan. 9

Month	Page
Christian Growth in Dynamic Groups (See Group Dynamics)	
Christian Education TV for Children, ELIZABETH ALLSTROM.....	Feb. 14
Christian Vocation Comes First, ARTHUR A. HITCHCOCK.....	Jan. 4
Church and "Exceptional" Children, The, JOHN D. ROZEBOOM.....	July 15
Church and School Cooperate, FRANK L. SIEVERS.....	Jan. 21
Church "At Home" to the Children, The, CATHERINE McDONALD.....	Mar. 11
Church Groups for Young Parents, DREKEL W. MOLLISON.....	Apr. 17
Church Out-of-Doors	
Before and After Camp, MABEL METZKE.....	Nov. 18
Camping Resources, Methodist Camping Committee.....	Nov. 24
Church Out-of-Doors, The, HUGH W. RANSOM.....	Nov. 2
Day Camping, LADONNA BOGARDUS.....	Nov. 13
Family Camping, EDWARD L. SCHLINGMAN.....	Nov. 12
Good Campsite, A, ELIZABETH BROWN.....	Nov. 22
Leaders Grow Out-of-Doors, JOSEPH W. INSLEE.....	Nov. 21
Meet God Out-of-Doors, LOWELL BRETEL HAZZARD.....	Nov. 3
One Program—Indoors and Out, ROBERT W. TULLY.....	Nov. 7
Out-of-Doors in Summer—with Juniors, OLIVE D. SPARLING.....	June 9
Out-of-Doors in Summer—with Primaries, IRENE BAILLET.....	June 8
Out-of-Doors into the Lives of Peo- ple, The, MARY E. VENABLE and EDWARD L. SCHLINGMAN.....	Nov. 4
Plan Your Outdoor Activities, MARY ELIZABETH MASON.....	Apr. 7
Take Children Out-of-Doors, LADONNA BOGARDUS.....	Apr. 6
Teachers Use Group Dynamics, WILLIAM SYDNOR.....	June 6
Trail Camping, ED CRILL.....	Nov. 10
Trip Camping, MAURICE D. BONE.....	Nov. 9
Week-end Camping, ARTHUR O. PHINNEY.....	Nov. 15
Church Out-of-Doors, The, HUGH W. RANSOM.....	Nov. 2
CLARKE, JAMES S. and SARA KLEIN: When Parents Aren't Interested.....	July 11
College Majors and Church Careers, ELMER G. MILLION.....	Jan. 15
Cooperative Work	
Annual Meeting of Division— Report.....	Apr. 41
Around-the-World Work Camps, C. FREDERICK STOECKER.....	Dec. 11
Church and "Exceptional" Children, The, JOHN D. ROZEBOOM.....	July 15
CYC Learns How to Serve, A, DENNIS SAVAGE.....	Sept. 18
It Happened in Reno, GERALD A. LARUE.....	Sept. 8
Japan—1958, PHILIP C. JONES.....	June 11
Stories of Jesus, PHILIP C. JONES.....	Oct. 6
They Choose Their Council Com- mittees.....	Oct. 13
UCYM Delegation to the Inter- American Consultation.....	Dec. 39
World Youth Projects, JOHN S. WOOD.....	Mar. 20
Youth South of the Border, GEORGE A. WILLIAMS.....	June 16
Youth Week 1956 in Arlington, Vir- ginia, MELVIN C. BUCKINGHAM.....	Dec. 13
CORNICK, MARTHA: Rhythmic Movement in Christian Education.....	Apr. 12
Cox, ALVA I.: Longer Sessions—More Learning.....	July 13
Cox, ALVA I., JR.: "Look Up and Live" —A TV Program.....	July 17
Creative Dramatics—A Good Way to Teach, BARBARA ANDERSON.....	Oct. 8
CRILL, ED: Trail Camping.....	Nov. 10

Month	Page
CRUSE, CLYDE: Healing in Its Wings.....	Sept. 20
CURRIE, BETTIE: Experiment—Senior High Conference.....	Nov. 16
CYC Learns How to Serve, A, DENNIS SAVAGE.....	Sept. 18
D	
DANA, JOSEPH C.: Welcome Home!.....	Feb. 4
Day Camping, LADONNA BOGARDUS.....	Nov. 13
Decision Is Yours, The, D. MAURICE ALLAN.....	Jan. 23
DIAMOND, RUTH R.: Primary Depart- ment Worship Resources.....	Each Issue
Directors of Religious Education (See Administration)	
Don't Crowd! VIRGIL E. FOSTER.....	Oct. 18
Don't Threaten Me! JESSE H. ZIEGLER.....	May 6
DOWLER, BURNETTE W.: No Help Wanted.....	Feb. 10
Dramatics (See also Special Observances)	
Creative Dramatics—A Good Way to Teach, BARBARA ANDERSON.....	Oct. 8
Healing in Its Wings, CLYDE CRUSE.....	Sept. 20
He Was Able, BEULAH G. SQUIRES.....	Feb. 18
Lighting the Church Stage, ARTHUR S. RISSE.....	Mar. 12
Playreading Has Many Uses, JAMES H. WARREN.....	July 19
Plays on Peace and Plays on Race, MARGARET E. M. BARNES.....	July 21
Recommended Plays for Easter, A. ARGYLE KNIGHT.....	Feb. 17
E	
Evangelism and Outreach	
"Look Up and Live"—A TV Program, ALVA I. COX, JR.....	July 17
More Like Christmas than Christmas, VIRGIL E. FOSTER.....	Dec. 4
None but the Best Evangelism for Children, PAUL L. STURGES.....	June 14
Experiment—Senior High Conference, BETTIE CURRIE.....	Nov. 16
F	
Family Camping, EDWARD L. SCHLING- MAN.....	Nov. 12
Family Life Education	
Another Year, WILLIAM E. WIMER.....	Apr. 10
Church Groups for Young Parents, DREKEL W. MOLLISON.....	Apr. 17
Should I Make My Child Go to Church School? RANDOLPH CRUMP MILLER.....	Sept. 4
FIDLER, JAMES E.: Getting and Training Leaders.....	Nov. 20
Film Klips.....	Feb.-July
FLURRY, RUTH: Storytelling for the Fours and Fives.....	Dec. 8
FOSTER, LMO RUTLEY: Adventures for the Family Through Books.....	Oct. 23
FOSTER, VIRGIL E.: Don't Crowd!.....	Oct. 18
More Like Christmas than Christ- mas.....	Dec. 4
Teaching by Teams.....	Mar. 18
Why Do We Need Space?.....	Apr. 15
FRANCIS, JOHN H.: Young People Tour Mission Stations.....	Apr. 18
G	
GARNETT, ROBERT T.: The Choice of Lifework—Demands Special Pro- grams.....	Jan. 11
GERM, MARY: What Is Good Teaching?.....	Mar. 15
Getting and Training Leaders, JAMES E. FIDLER.....	Nov. 20
Getting and Training Weekday Teachers, IRENE HENDERSON.....	June 12
GIBB, JACK R.: Groups Are Made—Not Born.....	May 12
God and Country Award, The, HARRY L. LESURE.....	Feb. 8
GODDARD, CAROLYN: Too Many Pupils.....	Mar. 4
God's Hand in Our Lives, LOWELL	

Month	Page
BRETEL HAZZARD.....	Jan. 3
Good Campsite, A, ELIZABETH BROWN.....	Nov. 22
Group Dangers—Beware! JESSE H. ZIEGLER.....	May 16
Group Dynamics	
Christian Growth in Dynamic Groups (Special Issue, May)	
Decision Is Yours, The, D. MAURICE ALLAN.....	Jan. 23
Don't Threaten Me! JESSE H. ZIEGLER.....	May 6
Group Dangers—Beware! JESSE H. ZIEGLER.....	May 16
Group Life in the Church, CYNTHIA C. WEDEL.....	May 14
Groups Are Made—Not Born, JACK R. GIBB.....	May 12
Help Me Become a Person, REUEL L. HOWE.....	May 4
How to Teach in Groups, PAUL B. MAVES.....	May 18
Leaders with a New View, WARREN H. SCHMIDT.....	May 23
Members One of Another, ROSS SNYDER.....	May 8
More Power to You, W. RANDOLPH THORNTON.....	May 2
New Course Guide, A, MARCUS J. PRIESTER.....	Jan. 27
"Only Christ and Each Other," DWIGHT E. STEVENSON.....	May 10
Resources for Leaders, W. RANDOLPH THORNTON.....	May 24
Spiritual Chain Reaction, DAN WEST.....	May 7
Through Groups to God, W. RAN- DOLPH THORNTON.....	Apr. 5
What Are the Leader's Roles? HARLEIGH B. TRECKER.....	May 20
"Where Two or Three . . .," LOWELL BRETEL HAZZARD.....	May 3
Who Am I? GERALD E. KNOFF.....	Mar. 9
Group Life in the Church, CYNTHIA C. WEDEL.....	May 1
Groups Are Made—Not Born, JACK R. GIBB.....	May 12
H	
HALL, CAMERON P.: "Living Right" Kit.....	Feb. 16
Handicapped Persons	
Church and "Exceptional" Children, The, JOHN D. ROZEBOOM.....	July 15
HAZZARD, LOWELL BRETEL:	
About Prayer.....	June 3
Back to God Again.....	July 3
God's Hand in Our Lives.....	Jan. 3
If Jesus Should Come Again.....	Oct. 5
Little Boy at Mary's House, The.....	Dec. 3
Matter of Tense, A.....	Apr. 4
Meet God Out-of-Doors.....	Nov. 3
What about God?.....	Sept. 3
What Are You Giving Up for Lent?.....	Mar. 3
What Manner of Man?.....	Feb. 3
"Where Two or Three . . ." HAZZARD, LOWELL BRETEL.....	May 3
Healing in Its Wings, CLYDE CRUSE.....	Sept. 20
Help Me Become a Person, REUEL L. HOWE.....	May 4
HENDERSON, IRENE: Getting and Train- ing Weekday Teachers.....	June 12
He Was Able, BEULAH G. SQUIRES.....	Feb. 18
HITCHCOCK, ARTHUR A.: Christian Vocation Comes First.....	Jan. 4
HODGES, GRAHAM R.: Pray for Your Pupils.....	Dec. 6
HOMRIGHAUSON, E. G.: Theology and Children.....	Oct. 19
How Children Become Stewards, EMMA JANE WHITE.....	July 5
How Rewarding Are Awards? MARY EDITH BARRON.....	Sept. 13
How to Teach a Song, MARY HUEY.....	Feb. 12
How to Teach in Groups, PAUL B. MAVES.....	May 18
HOWE, REUEL L.: Help Me Become a Person.....	May 4
HUEY, MARY: How to Teach a Song.....	Feb. 12

HULME, WILLIAM E.: The Choice of Lifework—Calls for Personal Counseling	Jan. 13
HUNT, ROLFE LANIER: The N. E. A. Celebrates Its Centennial	April 3
HYDE, FLOY S.: Job Descriptions for Church School Workers	Oct. 14

I

If Jesus Should Come Again, LOWELL BRESTEL HAZZARD	Oct. 5
INSLEE, JOSEPH W.: Leaders Grow Out-of-Doors	Nov. 21
Intergroup Education	
Plays on Peace and Plays on Race, MARGARET E. M. BARNES	July 21
Is It Truly a Wasted Hour? (Edit.)	Apr. 2
It Happened in Reno, GERALD A. LARUE	Sept. 8
It's Never Too Hot to Attend Air Conditioned Churches	June 17

J

Japan—1958, PHILIP C. JONES	June 11
Job Descriptions for Church School Workers, FLOY S. HYDE	Oct. 14
JOHNSON, MARLIN J.: We Invested in Youth	Mar. 5
JONES, PHILIP C.: Japan—1958	June 11
Stories of Jesus	Oct. 6

K

Kit for New Teachers, A. Mrs. LOCK C. RIEHL	Dec. 6
KNIGHT, A. ARGYLE: Recommended Plays for Easter	Feb. 17
KNOFF, GERALD E.: Who Am I?	Mar. 9
KNOWLES, ROBERT A.: Junior High Department Worship Resources	Each Issue

L

Laborers Into His Harvest (See Vocations, Christian)	
LANDRAM, HUGHBERT H.: Vocations Conferences Add Perspective	Jan. 20
LARUE, GERALD A.: It Happened in Reno	Sept. 8
Leaders Grow Out-of-Doors, JOSEPH W. INSLEE	Nov. 21
Leaders with a New View, WARREN H. SCHMIDT	May 23
Leadership Education	
Better Teaching Through Supervision, FRANK M. MCKIBBEN	Mar. 7
Getting and Training Leaders, JAMES E. FIDLER	Nov. 20
Getting and Training Weekday Teachers, IRENE HENDERSON	June 12
Job Descriptions for Church School Workers, FLOY S. HYDE	Oct. 14
Kit for New Teachers, A. Mrs. LOCK C. RIEHL	Dec. 6
Leaders Grow Out-of-Doors, JOSEPH W. INSLEE	Nov. 21
Leaders with a New View, WARREN H. SCHMIDT	May 23
More Skill—More Thrill, DAVID B. WALTHALL	Sept. 10
New Course Guide, A. MARCUS J. PRIESTER	Jan. 27
They Learn to Teach by Watching, HERMAN J. SWEET	Oct. 21
We Invested in Youth, MARLIN J. JOHNSON	Mar. 5
What Is Good Teaching? MARY GERM	Mar. 15
Learn about Migrants, AUSTIN H. ARMITSTEAD	Dec. 16
LESURE, HARRY L.: The God and Country Award	Feb. 8
Lighting the Church Stage, ARTHUR S. RISSER	Mar. 12
Little Boy at Mary's House, The, LOWELL BRESTEL HAZZARD	Dec. 3
"Living Right" Kit, CAMERON P. HALL	Feb. 16

LOYD, MARY EDNA: Wanted: Baby Sitters	Sept. 14
Longer Sessions—More Learning, ALVA I. COX	July 13
"Look Up and Live"—A TV Program, ALVA I. COX, JR.	July 17

M

MARTY, LUCILE: "Missions" Means "People"	Feb. 5
MASON, MARY ELIZABETH: Plan Your Outdoor Activities	Apr. 7
Matter of Tense, A. LOWELL BRESTEL HAZZARD	Apr. 4
MAVES, PAUL B.: How to Teach in Groups	May 18
McCRAE, IAN J.: Senior High and Young People's Dept. Worship Resources	Each Issue
Staff-for-a-Day	Dec. 10
McDONALD, CATHERINE: The Church "At Home" to the Children	Mar. 11
MCKIBBEN, FRANK M.: Better Teaching Through Supervision	Mar. 7
A Practical Answer	Sept. 6
McLESTER, FRANCES C.: Books for a Growing Leader	Dec. 21
Meet God Out-of-Doors, LOWELL BRESTEL HAZZARD	Nov. 3
Members One of Another, ROSS SNYDER	May 8
MEITZE, MABEL: Before and After Camp	Nov. 18
Migrant Children in Vacation Schools, DOROTHY ANN WEAVER	Apr. 20
MILLER, RANDOLPH CRUMP: Should I Make My Child Go to Church School?	Sept. 4
MILLION, ELMER G.: "Big Three" in Vocational Choice. The	Jan. 2
Choice of Lifework—Grows in the Church School	Jan. 9
College Majors and Church Careers	Jan. 15
Where to Get Help	Jan. 25
Ministry Is at Stake, The, JAY R. CALHOUN	Jan. 18
Missionary Education	
Japan—1958, PHILIP C. JONES	June 11
Learn about Migrants, AUSTIN H. ARMITSTEAD	Dec. 16
Migrant Children in Vacation Schools, DOROTHY ANN WEAVER	Apr. 20
Missionary Education Filmstrips "Missions" Means "People," LUCILE MARTY	Feb. 5
Stories of Jesus, PHILIP C. JONES	Oct. 6
Young People Tour Mission Stations, JOHN H. FRANCIS	Apr. 18
Missionary Education Filmstrips "Missions" Means "People," LUCILE MARTY	Feb. 5
MOLLISON, DREXEL W.: Church Groups for Young Parents	Apr. 17
More Like Christmas than Christmas, VIRGIL E. FOSTER	Dec. 4
More Power to You, W. RANDOLPH THORNTON	May 2
More Skill—More Thrill, DAVID B. WALTHALL	Sept. 10
MOSHER, BRUCE C.: Use Radio and TV "Spots"	Dec. 19

N

N.E.A. Celebrates Its Centennial, The, ROLFE LANIER HUNT	Apr. 3
NEWBY, DONALD O.: The Stewardship Power of Youth	July 8
New Course Guide, A. MARCUS J. PRIESTER	Jan. 27
New Movie on Stewardship, A. T. K. THOMPSON	July 10
No Help Wanted, BURNETTE W. DOWLER	Feb. 10
None but the Best Evangelism for Children, PAUL L. STURGES	June 14

Nursery Department Includes Parents, The, MARY E. VENABLE and PHOEBE M. ANDERSON	Dec. 14
Nursery Parents Get Together, PHOEBE M. ANDERSON	Oct. 10

O

One Program—Indoors and Out, ROBERT W. TULLY	Nov. 7
"Only Christ and Each Other," DWIGHT E. STEVENSON	May 10
Out-of-Doors in Summer—with Juniors, OLIVE D. SPARLING	June 9
Out-of-Doors in Summer—with Primaries, IRENE BALLIET	June 8
Out-of-Doors into the Lives of People, The, MARY E. VENABLE and EDWARD L. SCHLINGMAN	Nov. 4

P

PHINNEY, ARTHUR O.: Week-end Camping	Nov. 15
Plan Your Outdoor Activities, MARY ELIZABETH MASON	Apr. 7
Playreading Has Many Uses, JAMES H. WARREN	July 19
Plays on Peace and Plays on Race, MARGARET E. M. BARNES	July 21
Postage Stamps in Christian Education, KARL W. SCHEUFELER	June 4
Practical Answer, A. FRANK M. MCKIBBEN	Sept. 6
Prayer (See Worship)	
Pray for Your Pupils, GRAHAM R. HODGES	Dec. 6
Prepare for Sunday School, HENRY M. BULLOCK	Dec. 7
PRIESTER, MARCUS J.: A New Course Guide	Jan. 27

R

Race Relations (See Intergroup Education)	
RANSOM, HUGH W.: The Church Out-of-Doors	Nov. 2
Recommended Plays for Easter, A. ARGYLE KNIGHT	Feb. 17
Religion and Public Education	
Church and School Cooperate, FRANK L. SIEVERS	Jan. 21
Resources for Leaders, W. RANDOLPH THORNTON	May 24
Rhythmic Movement in Christian Education, MARTHA CORNICK	Apr. 12
RIEHL, MRS. LOCK C.: A Kit for New Teachers	Dec. 6
RISER, ARTHUR S.: Lighting the Church Stage	Mar. 12
ROSS, ELIZABETH: "To Know God"	Oct. 12
ROZEBOOM, JOHN D.: The Church and "Exceptional" Children	July 15

S

SAVAGE, DENNIS: A CYC Learns How to Serve	Sept. 18
SCHUEFLER, KARL W.: Postage Stamps in Christian Education	June 4
SCHLINGMAN, EDWARD L.: Family Camping	Nov. 12
Out-of-Doors into the Lives of People, The (with MARY E. VENABLE)	Nov. 4
SCHMIDT, WARREN H.: Leaders with a New View	May 23
SEELYE, HARRIET D. and LAURENS C.: We Celebrate the New Year	Dec. 18
Should I Make My Child Go to Church School? RANDOLPH CRUMP MILLER	Sept. 4
SIEVERS, FRANK L.: Church and School Cooperate	Jan. 21
SNYDER, ROSS: Members One of Another	May 8
SPARLING, OLIVE D.: Out-of-Doors in Summer—with Juniors	June 9

Special Observances (See also Dramatics)	
More Like Christmas Than Christmas, VIRGIL E. FOSTER.....	Dec. 4
We Celebrate the New Year, HARRIET D. and LAURENS C. SEELYE.....	Dec. 18
Spiritual Chain Reaction, DAN WEST.....	May 7
SPENCER, HOWARD C.: Those Behind the Scenes.....	Dec. 6
SQUIRES, BEULAH G.: He Was Able.....	Feb. 18
Staff-for-a-Day, IAN J. McCRAE.....	Dec. 10
STEVENSON, DWIGHT E.: "Only Christ and Each Other".....	May 10

Stewardship

How Children Become Stewards, EMMA JANE WHITE.....	July 5
New Movie on Stewardship, A. T. K. THOMPSON.....	July 10
Stewardship, T. K. THOMPSON.....	June 19
Stewardship in a Child's Life, EDITH J. AGNEW.....	July 4
Stewardship Power of Youth, The, DONALD O. NEWBY.....	July 8
Stewardship, T. K. THOMPSON.....	June 19
Stewardship in a Child's Life, EDITH J. AGNEW.....	July 4
Stewardship Power of Youth, The, DONALD O. NEWBY.....	July 8
STOECKER, C. FREDERICK: Around-the-World Work Camps.....	Dec. 11
Stories of Jesus, PHILIP C. JONES.....	Oct. 6
Story Paper Boom, A. OTTE BRANSTETTER.....	Sept. 16
Storytelling for the Fours and Fives, RUTH FLURRY.....	Dec. 8
STURGES, PAUL L.: None but the Best Evangelism for Children.....	June 14
SWEET, HERMAN J.: They Learn to Teach by Watching.....	Oct. 21
SYDNOR, WILLIAM: Teachers Use Group Dynamics.....	June 6

T

Take Children Out-of-Doors, LA DONNA BOGARDUS.....	Apr. 6
Teachers Use Group Dynamics, WILLIAM SYDNOR.....	June 6
Teaching by Teams, VIRGIL E. FOSTER.....	Mar. 18
Teaching Methods (See also Children's Work and Youth Work)	
Better Teaching Through Supervision, FRANK M. MCKIBBEN.....	Mar. 7
Creative Dramatics—A Good Way to Teach, BARBARA ANDERSON.....	Oct. 8
How to Teach a Song, MARY HUEY.....	Feb. 12
How to Teach in Groups, PAUL B. MAYES.....	May 18
Learn about Migrants, AUSTIN H. ARMISTEAD.....	Dec. 16
Postage Stamps in Christian Education, KARL W. SCHEUFELER.....	June 4
Pray for Your Pupils, GRAHAM R. HODGES.....	Dec. 6
Prepare for Sunday School, HENRY M. BULLOCK.....	Dec. 7
Rhythmic Movement in Christian Education, MARTHA CORNICK.....	Apr. 12
Teachers Use Group Dynamics, WILLIAM SYDNOR.....	June 6
Teaching by Teams, VIRGIL E. FOSTER.....	Mar. 18
What Is Good Teaching? MARY GERM.....	Mar. 15
Theology and Children, E. G. HOMRIG-HAUSON.....	Oct. 19
They Choose Their Council Committees.....	Oct. 13
They Learn to Teach by Watching, HERMAN J. SWEET.....	Oct. 21
THOMPSON, T. K.: New Movie on Stewardship, A.....	July 10
Stewardship.....	June 19
THORNTON, W. RANDOLPH: More Power to You.....	May 2
Resources for Leaders.....	May 24
Through Groups to God.....	Apr. 5
Those Behind the Scenes, HOWARD C. SPENCER.....	Dec. 6

Through Groups to God, W. RANDOLPH THORNTON.....	Apr. 5
"To Know God," ELIZABETH ROSS.....	Oct. 12
Too Many Pupils, CAROLYN GODDARD.....	Mar. 4
Trail Camping, ED CRILL.....	Nov. 10
TRECKER, HARLEIGH B.: What Are the Leader's Roles?.....	May 20
Trip Camping, MAURICE D. BONE.....	Nov. 9
TULLY, ROBERT W.: One Program—Indoors and Out.....	Nov. 7

U

UCYM Delegation to the Inter-American Consultation.....	Dec. 39
Use Radio and TV "Spots," BRUCE C. MOSHER.....	Dec. 19

V**Vacation Church School (See also Children's Work)**

Migrant Children in Vacation Schools, DORTHA ANN WEAVER.....	Apr. 20
VENABLE, MARY E.: Nursery Department Includes Parents, The (with PHOEBE M. ANDERSON).....	Dec. 14
Out-of-Doors Into the Lives of People, The (with EDWARD L. SCHLINGMAN).....	Nov. 4

Vocations, Christian

"Big Three" in Vocational Choice, The, ELMER G. MILLION.....	Jan. 2
Choice of Lifework, The— Begins at Home, FRANK R. WILSON.....	Jan. 7
Calls for Personal Counseling, WILLIAM E. HULME.....	Jan. 13
Demands Special Programs, ROBERT T. GARNETT.....	Jan. 11
Grows in the Church School, ELMER G. MILLION.....	Jan. 9
Christian Vocation Comes First, ARTHUR A. HITCHCOCK.....	Jan. 4
College Majors and Church Careers, ELMER G. MILLION.....	Jan. 15
Decision Is Yours, The, D. MAURICE ALLAN.....	Jan. 23
Laborers into His Harvest (Special Issue, January) Leaders Grow Out-of-Doors, JOSEPH W. INSLEE.....	Nov. 21
Ministry Is at Stake, The, JAY R. CALHOUN.....	Jan. 18
Vocations Conferences Add Perspective, HUGHBERT H. LANDRAM.....	Jan. 20
Where to Get Help, ELMER G. MILLION.....	Jan. 25
Vocations Conferences Add Perspective, HUGHBERT H. LANDRAM.....	Jan. 20
Voss, B. MARGARET: Junior Department Worship Resources.....	Each Issue

W

WALTHALL, DAVID B.: More Skill— More Thrill.....	Sept. 10
Wanted: Baby Sitters, MARY EDNA LLOYD.....	Sept. 14
WARREN, JAMES H.: Playreading Has Many Uses.....	July 19
WEAVER, DORTHA ANN: Migrant Children in Vacation Schools.....	Apr. 20
We Celebrate the New Year, HARRIET D. and LAURENS C. SEELYE.....	Dec. 18
WEDEL, CYNTHIA C.: Group Life in the Church.....	May 14
Weekday Religious Education (See also Religion and Public Education)	
Getting and Training Weekday Teachers, IRENE HENDERSON.....	June 12
Practical Answer, A, FRANK M. MCKIBBEN.....	Sept. 6
Week-end Camping, ARTHUR O. PHINNEY.....	Nov. 15
We Invested in Youth, MARLIN J. JOHNSON.....	Mar. 5
Welcome Home! JOSEPH C. DANA.....	Feb. 4
WEST, DAN: Spiritual Chain Reaction.....	May 7

What about God? LOWELL BRESTEL HAZZARD.....	Sept. 3
What Are the Facts about the Sunday Schools?.....	Apr. 14
What Are the Leader's Roles? HARLEIGH B. TRECKER.....	May 20
What Are You Giving Up for Lent? LOWELL BRESTEL HAZZARD.....	Mar. 3
What Is Good Teaching? MARY GERM.....	Mar. 15
What Manner of Man, LOWELL BRESTEL HAZZARD.....	Feb. 3
When Parents Aren't Interested, JAMES S. and SARA KLEIN CLARKE.....	July 11
When Their Daddy Died, JENNIE S. WINSOR.....	Apr. 9
Where to Get Help, ELMER G. MILLION.....	Jan. 25
"Where Two or Three . . ." LOWELL BRESTEL HAZZARD.....	May 3
Whistle While You Worship, DOROTHY WEBBER CATON.....	Feb. 7
WHITE, EMMA JANE: How Children Become Stewards.....	July 5
Who Am I? GERALD E. KNOFF.....	Mar. 9
Why Do We Need Space? VIRGIL E. FOSTER.....	Apr. 15
WILLIAMS, GEORGE A.: Youth South of the Border.....	June 16
WILSON, FRANK R.: The Choice of Lifework—Begins at Home.....	Jan. 7
WIMER, WILLIAM E.: Another Year.....	Apr. 10
WINSOR, JENNIE S.: When Their Daddy Died.....	Apr. 9
WOOD, JOHN S.: World Youth Projects.....	Mar. 20
World Youth Projects, JOHN S. WOOD.....	Mar. 20
Worship	
About Prayer, LOWELL BRESTEL HAZZARD.....	June 3
Whistle While You Worship, DOROTHY WEBBER CATON.....	Feb. 7
Worship Resources for Primaries, Juniors, Junior Highs, Young People.....	Each Issue

Y

Young People Tour Mission Stations, JOHN H. FRANCIS.....	Apr. 18
Youth South of the Border, GEORGE A. WILLIAMS.....	June 16
Youth Week 1956 in Arlington, Virginia, MELVIN C. BUCKINGHAM.....	Dec. 13
Youth Work (See also Administration, Church Out-of-Doors and Teaching Methods)	
Around-the-World Work Camps, C. FREDERICK STOECKER.....	Dec. 11
Cabinet of United Christian Youth Movement.....	Nov. 46
CYC Learns How to Serve, A, DENNIS SAVAGE.....	Sept. 18
Experiment—Senior High Conference, BETTIE CURRIE.....	Nov. 16
God and Country Award, The, HARRY L. LESURE.....	Feb. 8
"Look Up and Live"—A TV Program, ALVA I. COX, JR.....	July 17
Playreading Has Many Uses, JAMES H. WARREN.....	July 19
Staff-for-a-day, IAN J. McCRAE.....	Dec. 10
"To Know God," ELIZABETH ROSS.....	Oct. 12
UCYM Delegation to the Inter-American Consultation.....	Dec. 39
We Invested in Youth, MARLIN J. JOHNSON.....	Mar. 5
World Youth Projects, JOHN S. WOOD.....	Mar. 20
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Youth South of the Border, GEORGE A. WILLIAMS.....	June 16
Youth Week 1956 in Arlington, Virginia, MELVIN C. BUCKINGHAM.....	Dec. 13

Z

ZIEGLER, JESSE H.: Don't Threaten Me! Group Dangers—Beware!.....	May 6 May 16
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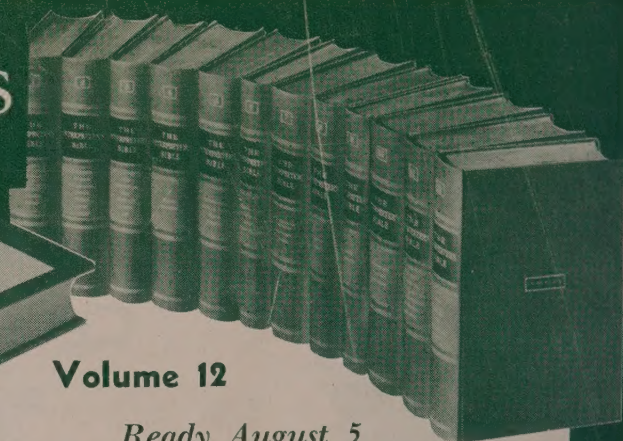
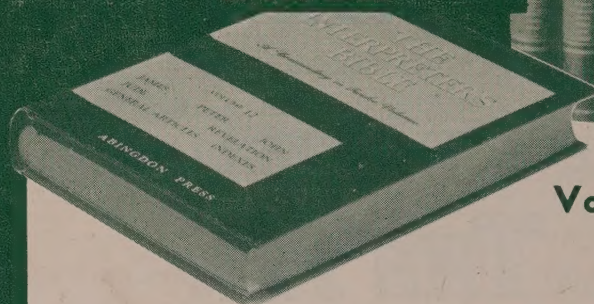
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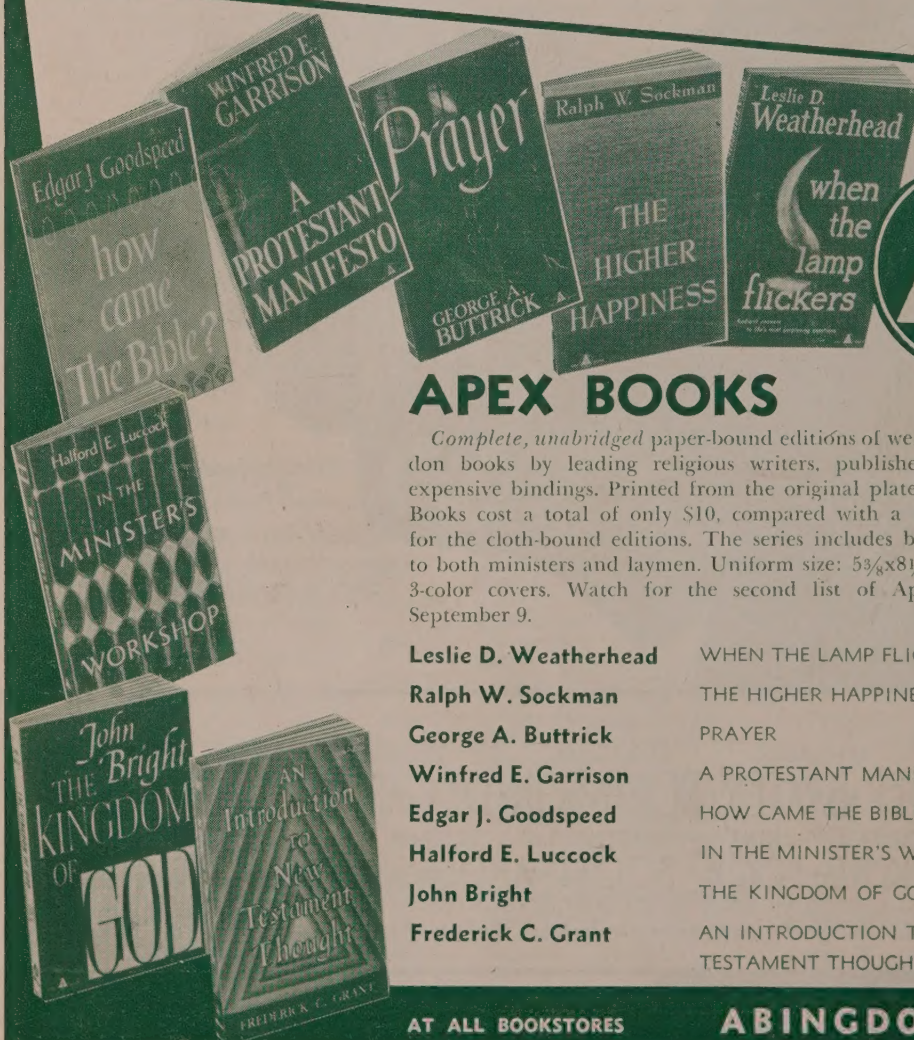
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Volume 12

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